

Concordant Version
of the
Old Testament



THE BOOK OF "GENESIS"

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of the

Old Testament

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IN A BEGINNING

CONCORDANT PUBLISHING CONCERN

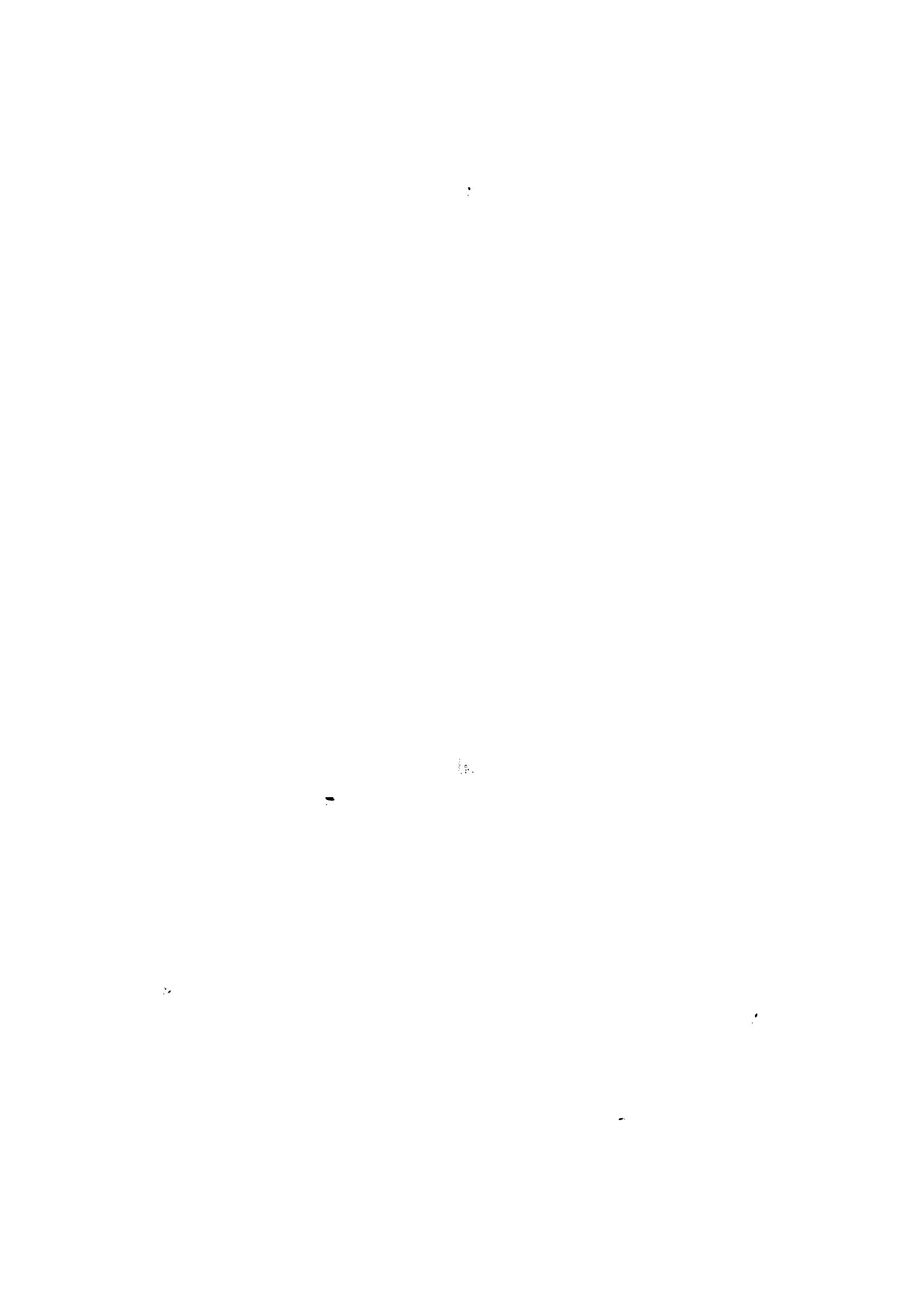
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PREFACE

WHEREIN does a concordant translation or version differ from others? It is generally acknowledged, first of all, that the inspired Original is the only infallible evidence for divine truth. Consequently the nearer we can get to that, the safer we are. It is also beyond question that, even in the Original, the meaning of any word or expression is determined by the *contexts* in which it is found. Hence the earnest truth seeker will not depend on learned lexicons, or scholarly commentaries to settle the sense in which any word is used, but upon a *concordance of the Original*. Comparatively few are able to use such a work intelligently except through the medium of their mother tongue, so a *concordance of the original words in any translation* which they understand is by far the best book for the sincere student of the Sacred Scriptures.

The concordances of George V. Wigram, which give every word of the Hebrew, Aramaic and Greek Scriptures in alphabetical order, and, under each, quote a line including the English equivalent of all of its occurrences as found in the Authorized Version, are, next to my copies of the Original, the most helpful books I have ever bought. My first copy, containing all the Greek words, was used so much it disintegrated over thirty years ago. When I started work on the Hebrew words I knew that the book, in its ordinary binding, would never last long enough to finish that version, so I had a cloth hinge put on every page, at a cost of forty dollars, so that it is in usable condition yet, though some pages are torn and all are worn.

But these, though they are concordances so far as the arrangement is concerned, reflect the *discordances* of the Authorized Version, for they expose the grave inconsistencies of that translation, and the clashing cross wiring of its renderings. But this is true of all other versions known to us, including even the Revision, and all modern versions, some of which are much better than the revered English classic, as far as truth is concerned. I was especially fond of Rotherham's version, as he seemed to be the most consistent, and did not shrink from using "impossible" English in the service of the truth. The tables showing the renderings of "eon" and "eonian", at the end of our booklet, "All in All", will prove how much he excelled the others in consistency. At first I was strongly inclined to use the word *age* for the Greek *aiōn*, as Rotherham had done. But in the

The Concordant Method Produces

language of the ordinary man, an *age* is much shorter than an *eon*, for he has been taught that there were "middle ages" and "dark ages" (plural) in the present single eon. Then the compound "age-abiding" literally denotes abiding for *one* age, whereas *eonian* clearly includes *all* the eons clear up to the consummation. Now, when we have the actual words of inspiration, *eon* and *eonian*, in our own tongue, why muddle matters by using human substitutes which will only confuse the ordinary person? Our Lord spoke of *eonian*, not age-abiding or eternal or everlasting life. Why alter it?

At first I tried to use Rotherham as an aid in making a concordant version, but I soon found him a hindrance rather than a help, as he did not seem to have any apparent system in forming his vocabulary, nor had he made a concordance of his version. I greatly admire his motive and his scholarship and would trust him rather than any other translator. But my object was the very opposite of this. I did not want to lean on *any* man, least of all on myself. Could we not have a *translation* which exhibits the *facts* of God's revelation in such a way that no one is dependent on any intermediary? A *uniform, exclusive sublinear* comes as close to this as is humanly possible when it is complemented by a concordance of the Original. This is true of any language. I cannot conceive of any other plan which so nearly excludes the bias of the translator or puts the student into possession of the facts, subject to his own decision. Of course it cannot exclude the prejudices and predilections of its many readers, but it should help to correct them.

Should it be necessary to press the point that a Concordant Version, in any language, is to be differentiated from all others? By its uniform sublinear and its ultimate concordance of the original, it is not only unique, but allows the compiler to step back and say, "I implore you not to depend on my fallible and fleeting opinions, yet I do beseech you to consider the evidence which we have made so easy to consult, and base your conclusions on the facts alone. I am *not* an authority, but the facts presented have been checked by many aids, and may be depended upon." If you know of any other publication which gives you anything like this unbiased presentation, and does not depend on human opinion, I will be glad to know of it.

What version, after it was completed, made an exhaustive and detailed concordance of the minutest variations, not only of the words, but of every form of each word, just to check its accuracy? This alone meant many years of tedious toil. So far we have never had the means to publish this concordance, but the International Edition has benefited by this unexampled effort to obtain the highest degree of faithfulness to the Original.

In the *version*, however, there is a human element, but *far less in a concordant version based on a uniform sublinear and exhaustive concordance of the Original than in any other*. To make readable English demands a knowledge of figures of speech, especially idiom, in both the Original and in our own tongue. Moreover, even figures, including idiom, are by no means absolutely lawless, but can be classified and controlled by

A More Trustworthy Translation

comparison with other occurrences of the same figure, or similar usages of the same word. In this respect the Concordant Version is unique also, for it indicates the common figures both in the text and in the concordance.

Moreover, uniformity and consistency can be greatly aided by marking all the figurative usages of each word at the same time in a concordance, rather than occasionally, at each occurrence in the text. We have already done most of the figures in the Hebrew Scriptures. They are entered in Wigram's concordance and in a card index first, so that they can be arranged in any order desired for study, and, God willing, will be published for the benefit of those whose hearts are set on digging deep into the treasures of God's Word. In doing this work we are learning much ourselves and are impressed by the clarity and certainty which it imparts to the realm of thought which is usually very vague in the minds of Western peoples. We know of no other version which provides such help.

Living in a land whose physical features, topography, climate and water supply are probably more like that of Palestine than any other place on earth, I could see that the Authorized Version had been translated by men who were strangers to the land of promise. A single word will confirm this. In this climate, with little rain for half the year, the streams are dry in summer, though they may be raging torrents in winter. The Spaniards, who settled this country, call them *arroyos*. This is the meaning of the Hebrew *nchl*, which the A.V. renders *brook*, *flood*, *river*, *stream*, and *valley*. Its most conspicuous feature to a Westerner they missed, for it is a sandy waste much of the year. We render it *water-course*. Here we have many of these as well as high snow mountains, foothills, a lake below sea level, a desert to the east and the sea to the west.

We studied books and maps to get a clear conception of conditions which would affect translation, but were not satisfied, so made a trip nearly halfway round the world to get a firsthand view of the people as well as the land, on the spot. This has kept us from many a mistake in local coloring. After all, one who aspires to understand and reproduce God's revelation in the vernacular, should shun no effort to prepare himself for the task. How many modern Bible translators have *lived* in Palestine long enough to become familiar with the facts of the physical background in divine revelation?

In such a matter as idiom one who has had much experience has a great advantage. I have often thanked God that English was once a foreign language to me, and a very idiotic one in some ways it appeared to be at first. My mother tongue was almost as odd in other ways, but I did not notice that until I knew both. Now that I deal constantly with four languages, and have compared the Greek idiom of the Scriptures with the Hebrew Scriptures throughout, I do not try to make a literal English caricature of every idiom in the *version*. I let my readers know the facts in the *sublinear*, but I do not destroy the concordance of the version by altering all normal English idioms to conform to it, when the results might be misleading to the ordinary reader. The version is, of

A Bridge to the Originals

necessity, somewhat idiomatic when this is necessary to carry over the sense of the original. The sublinear, on the other hand, is perfectly uniform and literal.

The different departments of the work are done by specialists. One works on the grammar, another on the figures of speech, etc. This method makes them more expert than one man could possibly be. Almost all great achievements are accomplished by the cooperation of specialists. Although the compiler checks and passes upon all the work, he is by no means to be credited with all that is done, although he assumes responsibility for it.

The two principles underlying the vocabulary—each word of the original having an *exclusive, constant* English equivalent *when idiom allows*, and each English equivalent being assigned to represent only *one word* of the original language—leading to otherwise unattainable *accuracy* and *consistency*, are used in compiling the vocabulary of the Concordant Version, and no other.

The restoration of the Hebrew text has taken most of our time for the last fifteen years. We know of no version which has made a comparable effort to recover the ancient inspired readings. No one not actually engaged on it can have any apprehension of the labor involved. Thousands upon thousands of readings have been entered on slips, along with the evidence of the Septuagint. Vast concordances of the Greek version have been made in the past, but this appears to be the first comprehensive attempt to use them and incorporate and indicate their readings in an English version. If this had already been published we would not devote so much time and effort to it. In every case we seek to serve ordinary people, and present the facts in such form as they can easily understand.

There are many translations. Some seem to think that the C.V. is only another of the same kind, dependent on the authority or scholarship of the translator, instead of an entirely different combination of a concordance coupled with a uniform, literal translation and a version, which provides ordinary folk with the facts needed to ascertain what is in the inspired Original. We will not allow anyone to depend upon our ability or lack of it. We will not come between them and God's revelation. Our long life has been devoted to the building of a bridge, like that which led to His sanctuary in Jerusalem, over which they *themselves* may cross into His holy temple, and hear His words with their own ears, and see His glory with their own eyes, without any mediator other than our Saviour, Christ Jesus, the Son of God's love.

A.E.K.

INTRODUCTION

THE CONCORDANT VERSION OF THE HEBREW AND CHALDEE SCRIPTURES

GOD HAS SPOKEN! He talks to us in foreign tongues. Nothing is so imperative as a firsthand knowledge of His inspired revelation, without the intervention of human faults and disabilities. This is made impossible by the usual methods of translation. We can come much nearer to the Ideal through systematic obedience to the laws of language, because, first of all, it leads to much greater accuracy, and, secondly, it is self-corrective. A word uniformly translated absorbs its true intent from its contexts. The plan has been tested in translating the Greek Scriptures, in several languages. After a long trial it has proved most satisfactory. Many contradictions have vanished. Much fresh truth has been discovered. Difficult theological problems have been solved. It is invaluable for enlightening the heart with the glories of God and His Christ.

The plan of the Hebrew concordant version is essentially the same as that employed in translating the Greek. Wigram's Englishman's Concordance was used in the preliminary work. It contains every Hebrew word found in the Scriptures, usually followed by all of the passages in which it occurs, as rendered in the Authorized Version, as well as two indexes. The English index lists every English word used in the A.V., followed by every Hebrew word which it translates. The Hebrew index lists all the Hebrew words and every English word used to translate them.

The English vocabulary was formed as follows: The occurrences of each Hebrew word were studied as listed in Wigram, and the nearest English equivalent was written in his concordance. This was entered or underlined in the English and Hebrew indexes. Whenever it was discovered that a term had served as the translation of another Hebrew word it was crossed off, and all other translations of the Hebrew word chosen were likewise struck out. This process of elimination was continued with frequent changes and revisions, over a long period of time, until most of the words in the divine vocabulary seemed to have been given their nearest English equivalent.

As an example, we will take the well-known stem *kphr*, which sounds like our English word *cover*, and is generally given this meaning by scholars. This word is often translated "atonement" in our venerable Authorized Version. It may help us to grasp the basic meaning of this stem if we consider its renderings. These are: appease, atonement (make), bribe, camphire, cleanse, disannul, forgive, merciful (be), mercy seat, pacify, pardon, pitch, purge, put off, ransom, reconcile, satisfaction, sum of money, village; besides basin, hoarfrost, lion, and young. It will be seen from these that the stem does convey the general idea of a cover. But the examination of another stem, *kse*, will show that this must be rendered *cover*. It is almost always so translated in the Authorized Version. Only occasionally we find clad, close, conceal, hide, overwhelm, raiment, vesture, all of which are closely allied to *cover*. No other English word will do as well as *cover* for the Hebrew *kse*.

But we should not use the same term, *cover*, for both *kphr* and *kse*. A closer examination of *kphr* will show that it always refers to a protective cover, a shelter. This will be found a far more satisfactory equivalent. The word atonement does not convey the full sense. The Greek translation uses propitiation, which is far better. To keep the connection between this and later revelation and, at the same time, show the simple force of the stem, we render it "propitiatory shelter."

In this way the vocabulary of this version was built up before it was used in translation. This method forces us to be more consistent and accurate than would be possible without it. The chief advantage, however, is this, that it largely eliminates private opinion in the rendering of any particular passage. The words have already been fixed before the compiler comes to turn the sentence into English.

Introductory Remarks

The usual lexicons and other works of reference were not neglected, although, in most cases, they proved too inaccurate to be helpful. The fauna and flora were given special attention, including a sojourn in the Holy Land, and a study of the dress, customs and manners, many of which remain today as they were in ancient times. A number of other translations were consulted, but little help was obtained from them because their vocabularies are discordant.

When the meaning of a word or a reading of the text is not certain, we strive to incorporate the evidence in our rendering. Thus the word lbb heart (2 Sa. 13:8) evidently refers to baked bread of some kind. So we render it heart shaped 'cakes'. This shows that the Hebrew was heart and the Septuagint has cakes. The word shape is not in either, but is needed in the verb (2 Sa. 13:6) to indicate the action, shape heart 'cakes'. With this evidence the student can form his own conclusion.

In order to secure uniformity, a card index was made of every form of every Hebrew word, and to each was added its English standard. The whole Hebrew text was copied, on special sheets, in English, or Latin, letters, so that the standards in the index could be placed beneath each word, making the sublinear uniform. As a companion to this, a complete Hebrew lexicon was written in loose leaf form, to record the standards and register further improvements.

After the vocabulary and grammar had been settled in this manner, about half of the Hebrew Scriptures were translated tentatively, using Ginsburg's Masoretico-Critical edition of the text as a basis, in order to test the vocabulary and the state of the text. The poetical portions were chosen because they contain many literary forms, especially parallelisms, with their synonyms, which are a great help in further refining the vocabulary, and in recovering the ancient text. Not many changes were needed in the vocabulary, but the consistent renderings revealed the fact that even the Masoretic text, in many cases, has failed to preserve the original rendering. The rabbis seem to have realized that the text was gradually becoming more corrupt, so they sought to stereotype the form it had in their day. They did not change it, even when they knew that it was wrong, but put some of these mistakes on record in the margin.

HOW THE WORK WAS DONE

It is practically impossible to understand or appreciate this version without knowing something of the method and the tools used in producing it. For clarity's sake, these will be discussed under the following heads:

1. The Restoration of the Text and its Pronunciation.
2. The Revision of the Hebrew Grammar.
3. The Compilation of the Vocabulary.
4. Idiomatic English, Spelling, etc.
5. The Function of the Signs, Type Faces, etc.
6. Figures of Speech, including Skeletons.
7. The Select References.

1. THE RESTORATION OF THE HEBREW TEXT AND ITS PRONUNCIATION

The Hebrew Text we have today differs considerably from that which was originally given. Since the days of the Masorites, the preservers of the traditional text, there seem to have been no great number of vital changes, for their system of counting the letters and cataloguing other facts has tended to stabilize their text. This is especially true since the invention of printing. But the very fact that it was deemed necessary to protect the text by "putting a fence about it" suggests that corruption had been at work for a thousand years before. No Hebrew manuscript (except Isaiah) goes back more than a thousand years. Before that, old copies were usually destroyed when new ones took their place. The Greek and other translations, some of which go back a thousand years earlier, reflect a text which often differs from the one now used in making our Bibles.

THE ANCIENT FORM OF THE LETTERS

We can go back to the days of Hezekiah for the forms of the Hebrew letters. We have the recently unearthed Lachish letters and the Siloam inscription, which once was in the wall of the tunnel running under Ophel, about twenty feet from the pool of Siloam, to show us just how they wrote Hebrew before this time and until the deportation. This alphabet is shown on the fly leaf. With the return from the deportation the Jews

brought with them the Aramaic dialect and the square characters which are now generally known as "Hebrew." These letters were probably used in writing the Syriac or Aramaic portions of the Scriptures, but not for the rest. The original forms were abandoned because the people no longer were acquainted with them.

HEBREW PRONUNCIATION

The ancient Hebrew letters are no longer in use. So-called "Hebrew" Bibles really employ an entirely different alphabet, which is variously termed Chaldee or Syriac or Aramaic. In the course of time the pronunciation of the vowels changed, so a new and different pronunciation was added by means of so-called "points," little dots and dashes beneath, in, or over the letters. The original vowels, however, were retained, except that u and i were often omitted in spelling, because their sounds were already indicated by the points. Today, however, the vowel points themselves are variously pronounced by different classes of Jewish scholars, and the whole matter is in confusion. We avoid this difficulty in the simplest way. We use a Latin (or English) character for each ancient Hebrew letter, including the vowels, and ignore the uninspired "points," which add nothing to the sense, but only duplicate the vowels, as a rule. When the vowel has dropped out, we replace it.

The following examples will make this clear. The first is all vowels, the second mixed, and the third all consonants. The word "oue," depraved, was doubtless pronounced just as it is spelled, in ancient Israel. Now that two little characters, like capital T's, have been added under the o and u, the usual way of transliterating it into English would entirely ignore the real vowels in the word. The word "adm", human, also has two small T's beneath it. In English we spell Adam with two a's, but the second a is not pronounced. We say adum. This slight u sound is often needed in Hebrew to pronounce a word and must be supplied. We call it the "involuntary vowel," because it comes of itself when we try to pronounce two consonants one after another. Our next example calls for two of these. The word "nphsh" soul has points that would make it nephesh, which is almost the same as nphush. It is possible that words like nphsh are defective. We may insert u, as in nuphsh or nphush, if we discover evidence that it has dropped out.

The original pronunciation of Hebrew, the manner in which David and Abraham and Adam spoke the tongue of inspiration, is a problem which we thought far beyond our range. As we did not deem it essential we gave it small attention at first. Later, when it seemed wise to put the inspired text before our readers in well-known Latin in place of Chaldee characters, we found it necessary to determine, to some degree of accuracy, what are the nearest equivalents, so that there would be at least an approximation to the facts. The efforts made in this direction have been far more convincing than we anticipated, hence we will give a short account of the means used and the results attained.

Wouldn't it be marvelous if we could read the Hebrew psalms as David did? Of one thing we may be sure. If he listened to the liturgy of a Hebrew synagogue, he would probably find it difficult to understand his own compositions, even if they were read in faultless Hebrew, according to the standards of the Jewish rabbis. The reason is that the language has changed so much, especially in the vowels, that it sounds very different. In fact, I am told that the various classes of Jews cannot understand one another because of their clashing pronunciations. The very same text read by an Ashkenazim, or German Jew, sounds quite unlike the reading by a Sephardim, or Spanish Jew.

HEBREW A NATURE LANGUAGE

Sounds in nature do not change. The peoples of the earth are continually varying their mode of talking, but the voices of the animals and the sounds made by inanimate objects continue as they were in the beginning. A stranger in a foreign land, who is homesick because the voices all about are barbarous, can cure it by going among the animals, for these speak the same language as those at home. The dogs bark, the hens cackle, the roosters crow, the donkeys bray in the same dialect wherever we find them. In its close connection with nature we may find a key to the pronunciation of the Hebrew tongue, as it was spoken in the days of old, before the Jews learned many other languages and adapted their own to these outlandish tongues.

The first hint of this that I came across was the word bqb. This is the name they gave to a bottle. If we empty a fluid out of a narrow-necked container which has no means of allowing air to enter it to displace the fluid withdrawn, the flow will stop occasionally so that a bubble of air may slip by. In doing this it makes a characteristic sound, buq-buq, which gives the vessel its name in Hebrew. Now an American bottle, or an English one, or even a Chinese flask all make the same sound if they are shaped the same, and this has always been the case. We may, then, conclude that all bottles

or narrow-necked containers can speak one word of Hebrew correctly, and it will be our duty and pleasure to learn it from them.

But we can learn much more than that. We know what letters were used to represent this sound in Hebrew, b, u and q, so we have a clue to their true and ancient pronunciation, especially if this is confirmed by other similar cases. Just lately a worker on the Hebrew called my attention to the word heart, which we have made lbub. (It is usually shortened to lb). Now listen to a heart beat. Is not this as close as we can get to the sound made by it? This is hardly clear enough to base much upon, but it seems to confirm what we have learned before. We now know the sounds of four letters in Hebrew.

Now let us inquire of the birds. The partridge seems to know one word of Hebrew. Its call is qra, and this is also its name (1 Sam. 26:20). And this is the sound it still makes after thousands of years. So once again we have a q sound, besides r and a.

Though we cannot feel nearly so safe in basing anything upon them, it does seem that some words have come down to us altered but very little by the course of time. Such a one is ebuni, which is practically the same as our ebony. This adds to our list e and n and i, though we will find that i is ee rather than ih. The word qnmun means cinnamon, so is nearly Hebrew, and adds the letter m to our list. Some English words from the Hebrew are helpful, as iubl jubilee. Amn (Amen) corroborates what has been said.

COMPARISON WITH THE GREEK

Perhaps the best human means of checking the ancient pronunciation is to be found in the transcription of Hebrew names in the Septuagint. Being human, we cannot place much reliance on details, but a general view should give us an idea how Hebrew was spoken in the third century before Christ, when the Septuagint was translated. Where this agrees with our findings in other fields it should be final. This we find to be true for most of the letters. A vowel or two and the labials are the only exceptions. We find that the comparison breaks down, however, where the Greek has no equivalent, or where the vowels have already begun to vary in Hebrew.

I am indebted to friends for a list of over five hundred proper names which gives the spelling of the Greek and the Hebrew, and a column for every Hebrew letter showing which Greek letter was used in transcribing it.

The easiest way to examine this table will be to check off those letters first which are settled beyond a doubt by the figures. Thus Hebrew b is rendered by the Greek b 112 times with only six departures, and g is g 27 times with only two. The following letters are likewise determined once for all by this table: d 80(2 off), z 28(1), th 60(9), i 194(14), l 128(3), m 149(4), n 123(4), r 155(2), ph 47(only 3 p). About half of the letters need no further examination because the evidence against them is not of sufficient weight to warrant it.

Some of these, however, are of special interest because the Greek distinguishes closely related sounds. Thus th is used only once for t, while t is so transcribed 13 times, though 9 times it is also made th. Scholars today, while they would probably acknowledge that these letters were quite distinct in primitive Hebrew (in which alone we are interested) would give th both sounds, that is, almost identical with t when it has a dot within it. This, however, seems to be the result of contact with other languages, as this table shows, and not the pure Hebrew we are after.

Modern Hebrew has both p and ph (or f). The difference is indicated by a dot in the letter, which hardens it to p. Independent investigation led me to conclude that ancient Hebrew had no p. It was always soft, ph (or f). But this was challenged, so a friend went through the proper names in the Septuagint at my request, and found that p was never used in pure transcriptions. While in Palestine I was struck with the name of the Arab newspaper Falastin (in place of Palastin), and I found that the Arabs there could not pronounce the letter p. Evidently it is not used in modern Arabic. Further inquiries confirmed this. The table now made seems to settle the matter finally. Pn is used 47 times and p only 3 times. In these cases the Greeks did not transcribe, but spelled as was their custom, just as we do so often in English. We will not transcribe Phr in our translation, but make it Persia, for so we are accustomed to call the country in our own language.

The Hebrew letters s and sh have a story all their own. It seems that these letters are easily confused. In parts of Europe the colloquial dialect uses sh for s always, for the people cannot pronounce s. The opposite seems to have been the case in Ephraim in early times (Jd. 12:6). When Jephthah with his Gileadites defeated them and caught them at the fords of Jordan, he tested them to see if they were Ephraimites by asking them to say Shibboleth. But it seems that this tribe could not pronounce the sh sounds, so they said Sibboleth, and paid for it with their lives. Correct pronunciation may be

The Palatal Letters

Hebrew has Vowels

more vital than it seems! For my part, I refuse to endanger my life, like most scholars do, by putting a dot on the top of the sh to make an s out of it. Remember the Ephraimites at the fords of the Jordan!

But Greek has no sh. How, then, could they translate this passage? Very simply! They left out a part and only said that the Ephraimites could not pronounce the word. The two versions of the LXX I have consulted carefully avoid the word shibboleth because the Greeks also could not pronounce it. Each one translates it by a different Greek word. Does not this show conclusively that there was no sh sound in Greek? Hence it is clear that we cannot get this sound through the LXX. So also with tz. Greek could not distinguish between these three letters. Therefore s does duty for them all. We are more fortunate. We have no letters, indeed, but we have combinations, and can pronounce the sounds of sh and tz, so can keep them distinct from s.

THE PALATAL LETTERS

In the palatal letters ch, k, q, we seem to have much confusion. Even today the western languages cannot really represent the sounds in Arabic by their alphabets, and few can readily pronounce them. I remember speaking to an Arab in Tiberias who was explaining to me the difference between the pronunciation of Semek, a wady right across the lake, and Semakh, the town at the southern end of the lake. To me the pronunciation seemed to be practically the same. I could not "frame to pronounce" the difference between the final k and kh, though I could discern it. The English have the same difficulty with the Scotch ch, which both the k and kh of the Arabic closely resemble. The best we can do is to have a distinct character for each, according to its location in the alphabet, and to assign to these characters the sounds of the Hebrew as they are ascertained.

It is said that k and q are very frequently interchanged in cognate languages. The same word spelled with k in one will be q in another. The usual idea is that q is "harder," being produced in the back part of the palate, with more effort than k. The difference seems to be beyond most westerners. As, however, we have the letter q as well as k, and it is quite possible that it differs in the right direction, minute as it may be, it seems most practical to use it to distinguish these two letters from each other. Anyone who will examine a number of Hebrew grammars, especially in different languages, will see how inconsistent their spelling is. The English works generally spell the name of the light class of Hebrew verbs kal, but on the continent some make it Qal. The latter appeals to me as more practical if k is to be used for k, but it is not worthwhile to differ with the textbooks on this ground.

As Greek has no q they sought to distinguish it from k by making the q k and the k ch as a rule. They then had no letter left for ch, so they usually omitted it, 51 times out of 71, and used ch when they carried it over, thus confusing ch and k, which they rendered ch 49 times out of 57. The lesson we should learn is that the Hebrew k should be sounded softly (perhaps kh will express it), but q hard. It would not be wise to follow the confusion of the Greek transliteration at this point. It arises from a lack of sufficient characters and the aspiration which they gave their initial vowel at times, without representing it in writing. After a vowel ch is usually ch. Before a consonant, at the beginning of a word, it is replaced by a vowel, probably with the aspirate implied. Chnne becomes Anna, English Hanna, which is often changed to Anna.

THE HEBREW VOWELS

Vowels are the most unstable sounds in any language. Even in the living languages, there is more difference in these few letters than in all the rest combined. The enunciation of an American differs from the literary English chiefly in this regard. Hebrew has changed greatly in the course of time. The alteration has been so great, indeed, that the old vowels are now silenced, and a new set has replaced them. Even when the Septuagint was made this process was well under way. In the names, a was rendered by a(78), e(20), ē(or ay)(22), o(9), and ö(or oo)(3). The letter e was made a(12), e(1), ē(2), o(7). U was transliterated a(5), e(2), i(1), o(5), u(20), ö(63). I was written a(2), e(6), ē(2), i(194), o(1), u(1), ö(2). O appears as a(35), e(16), ē(7), o(13), ö(2). So great is this confusion that it has hardly any weight in deciding the proper pronunciation of these letters. But, in contrast with present practise, u is a vowel (not v), and so is e (not h), and o (not ng).

If the transliteration of the proper names sheds little light, it at least shows that they are vowels, and that is most important at the present time, when a and o are denied even a letter, being given only apostrophes which have no sound at all. Hebrew had (and pure Hebrew has) vowels, just like other languages. These must be restored.

A glance at the order of these letters in the Hebrew alphabet will almost suffice to identify them and give each its proper sound.

In the alphabet on the fly leaf we have tried to show the corresponding letters in the Latin (or English), the ancient and modern Greek, the Aramaic (commonly called Hebrew) and the real original Hebrew as shown on the ancient remains, such as were found at Lachish. The recently found manuscript of Isaiah, which may go back to the century before the birth of Christ, has the vowels as we have restored them in the Concordant Hebrew text, on which this version is based. The location of the vowels in the alphabets (as they should be) seems to be the best indication of their pronunciation.

In each alphabet the most open of all the vowel sounds seems to come first. It is a(ah). That this was so in Hebrew seems to be settled by the cry of the partridge. This is the most-used sound in the proper names, so there seems to be little doubt that the Hebrew a was originally a[h], as in father.

The vowel u (now usually given as v or w) is found in the full spelling of buqbuq, hence it has the sound of long u. This is confirmed by the fact that the LXX transcription makes it either u or o.

That i (pronounced as long ee) is i seems settled by the Greek transcription. There is no case for the present method of making it ahee.

That the letter o (generally represented by a reversed apostrophe (')) is a real vowel is clear, for it is always represented by one in the transcription. Coming between mn and p in the alphabet, it seems the only one for the missing o sound.

TRANSLITERATION OF THE HEBREW

Our system of transliteration is as simple as it can be. It may be used with any Hebrew text or lexicon, with the equivalents shown on the flyleaf.

THE RESTORATION OF THE ORIGINAL HEBREW TEXT

When the present traditional text is consistently translated, much of it makes no sense. Hitherto it has been left to scholars to extract a rational rendering by consulting the context of their own opinion of what was intended. In one of the most scholarly editions of modern times, the learned editors simply omitted many phrases and passages because they could not make anything out of the Hebrew text before them. In order to determine the true condition of the text and provide a basis for its restoration, the compiler translated most of the literary scrolls, from Job to the end, strictly according to the Masoretic edition by Christian D. Ginsburg, and published by the Trinitarian Bible Society. The result shows that the original text must be recovered before a concordant version is possible.

Now that it was clear that much work was needed to restore the text, various helps were consulted, such as Kennedy's "Aid to the Textual Amendment of the Old Testament," Davidson's "The Hebrew Text," as well as the notes in Ginsburg's Introduction and margin. As all of this fell far short of our expectations, a painstaking comparison was made with the three most ancient manuscripts of the Septuagint, and, in some parts, with other Greek versions, Aquila, Symmachus, Theodotion, and the Hexapla of Origen. As the Septuagint proved our best aid, it will be well to consider it more closely, and the relation of the later Greek versions to it. The books of Moses were also checked with the Samaritan Pentateuch, which supplied quite a few words which had dropped out.

After all this work was done, the whole was checked by the evidence provided by the ancient manuscript of Isaiah, recently discovered. It also uses the so-called silent consonants as vowels.

THE SAMARITAN PENTATEUCH

After carefully comparing the Samaritan text with the Masoretic, as printed in modern editions, as well as with the tentative Concordant Hebrew Text, we have come to some conclusions which may be valuable in the recovery of the primitive original. The text used was that found in Kennicott's great edition, dated 1776, which seems to be based on a collation of about a dozen manuscripts for the whole and several more, on occasion. It is not printed in full. Only the variations from the Hebrew are shown. This makes it easy to see the differences and judge of their character.

The Concordant Hebrew Text is much fuller than the Masoretic because we have restored thousands of vowels which have dropped out. Many words are admittedly "defective" in many of their occurrences, the lacking letters having been replaced by the modern vowel points. These being gone, we replace the lost letters in the text. These letters had gradually disappeared. Thousands of them are still present in the Samaritan text and this again lacks some that are in the Masoretic copies. They all were undoubtedly present in the text from which both of these were derived. The fact that we, without the Samaritan text, were able to restore so many letters which it retains, shows that we are on the right track in our efforts to reconstruct the original. This

assurance alone is worth all the labor expended on the comparison. As these letters affect only the spelling of the Hebrew, there is no way of showing this in a version.

The principal value of the Samaritan text for a version lies in the recovery of the words and passages which have dropped out of the common text. These are marked "..." in the version. In many cases they agree with the Septuagint, the ancient Greek version. In that case the restoration is practically proved to be correct. Throughout the five books of Moses, to which the Samaritan text is confined, the symbol "... will be found. This denotes that the Septuagint and the Samaritan agree in restoring to the text the word or words between the ' and ". We feel that they must have belonged to the original, hence value them as most precious treasures and vital parts of God's revelation, which have been lost a long, long time, but now have been restored to the ordinary reader of the Scriptures.

THE GREEK VERSIONS

The Greek version of the Hebrew, which was made by Jewish rabbis about the third century before Christ, differs considerably from the present Hebrew text. As the manuscripts of this version go back more than five hundred years earlier than the oldest Hebrew, and were made from a text more than five hundred years earlier still, it contains evidence for a text at least a thousand years previous to the Hebrew text now in circulation. Hence we make much use of it in recovering the original which lies back of both. The Greek suffers from some of the same faults in transmission as the Hebrew. A single letter in Hebrew, which can easily drop out or be mistaken for another, may need a whole word in Greek (as it does in English), which is not nearly so easily taken for another. Hence the Greek is a safer witness in some ways.

LATER GREEK VERSIONS

About the second century after the coming of Christ, several fresh Greek versions, or revisions, were made, conforming to the Hebrew text of that time, which were much nearer the Masoretic text of today than that used for the Septuagint. Only fragments of these remain. They may offer slight aid in restoring the text, because the Septuagint does not always give a close rendering of the original, and is itself subject to errors of transcription. Three of these ancient versions are of special note. Each has a character of its own. But they have not nearly the weight of the earlier Septuagint because they were made from a much later Hebrew text, after a period of fierce controversy, in which the temptation to alter the Hebrew was very strong.

AQUILA'S LITERAL TRANSLATION

In the controversies of the early centuries, the Jews claimed that the Septuagint differed from the Hebrew, so they rejected it. This was partly because a new school of Jewish interpreters had formed another Hebrew text, which differed from the earlier one on which the Septuagint was based. To serve those who did not understand Hebrew, a very close, literal translation was made by Aquila. It is so crude that it can hardly be called a version. When there had been no change in the Hebrew, it sometimes gives a closer rendering than the older Septuagint.

THEODOTION'S REVISION

Another Jewish proselyte, Theodotion, revised the Septuagint to conform it to the later Hebrew text. He is not literal like Aquila, yet he actually transliterates about a hundred words. In some places his version was used instead of the Septuagint. As some of the quotations found in the inspired Greek Scriptures agree with his version, there must have been an earlier revision, at least of portions, on which he based his work.

SYMMACHUS' IDIOMATIC VERSION

A version expressing the sense in Greek idiom seems to have been the aim of Symmachus, who is said to have been a leader of the Ebionites. As a result, his version is of little help in restoring the text, except in connection with other evidence.

ORIGEN'S HEXAPLA

As the Septuagint differed from the Hebrew, Origen, who lived in the third century, sought to revise it, so as to conform it to the Hebrew text of his day. As a tool for this work he wrote the so-called "Hexapla," with six columns, as a rule. In the first column he wrote the Hebrew words or phrases, one under the other. In the second he spelled the Hebrew, as well as he could, in Greek letters. In the third he gave Aquila's literal renderings. In the fourth was Symmachus'. The fifth had the current Septuagint. The sixth gave Theodotion's version. As Origen assumed the purity of the Hebrew text and labored to conform the Septuagint to it, marking as doubtful everything which did not agree with it, his work had a false start and has little value, except as evidence of the state of the texts in his day. Only fragments of his work have come down to us.

TEXT OF THE SEPTUAGINT

The latest edition of the Septuagint, issued in 1985 by Rahlfs, is based mainly on

the three most ancient manuscripts, *Vaticanus* (B), *Sinaiticus* (s), and *Alexandrinus* (A). These are the same as those used in compiling the Concordant Greek text. Hence it is fitting to use them in restoring the Hebrew. The margin gives their readings, so that the experience gained in compiling the former work helps us to evaluate the readings of these great witnesses, and it is not necessary to blindly follow the main text as it stands. This work is probably the most valuable aid in recovering the ancient Hebrew original. The main improvement needed is to conform its text to the Hebrew when one of the manuscripts is in agreement with it. This we do, and so have the best tool for restoring the ancient text of inspiration that has yet been found. As a result the Greek and Hebrew agree. They make good sense in translation and are in harmony with their contexts and with each other.

THE LUCIANIC READINGS

The Lucian revision of the Septuagint, made in the last quarter of the third century by an elder of the ecclesia at Antioch, contains readings not found in other manuscripts which point to a Hebrew original evidently superior to the Masoretic text. As the Rahlfs edition with which we compare the Hebrew is based on a very thorough study of this evidence and fully recognizes these in the text or footnotes, they have helped us to restore some important passages.

MISTAKES IN THE SEPTUAGINT

The Greek version suffers somewhat from the same kind of mistakes in transmission as the Hebrew. Generally, Greek words have more letters, and these are more distinct from one another, but sometimes one word is taken for another. In Mal. 1:3 the Greek reads *boundaries* where the Hebrew has *mountains*. The difference between the two is very great in Hebrew, but very small in Greek. *Boundaries* is [h]oria; [h]ore is *mountains*. Hence we reject the Septuagint reading, and use the Hebrew. In confirmation we may note the fact that Edom is mountainous, and it makes a more vigorous sense to threaten that these mountains are to become a desolation, than the boundaries.

OMISSIONS FROM THE HEBREW TEXT

Hear the word of Ieue, ye captains of Sodom!

Give ear to the law of [our] Alueim, ye people of Gomorrah! (Is. 1:10).

This is a perfect parallelism if we leave out the pronoun "our." The Greek omits the whole word [h]émon, (our). The Hebrew ending —nu (our) looks very much like the letter m, and was substituted for it by mistake. The ancient text probably agreed with the Greek, as this would occasion very little change in the appearance of the Hebrew, but demands the addition of a whole word in the Greek. The omission of "our" improves the parallelism. Besides, the possessive pronoun does not seem to harmonize with the place of distance given the people by the bold figure used. Here apostate Israel is compared with Sodom. As such, God is not their God.

OMISSIONS IN BOTH TEXTS

The Greek translation sometimes reads differently from the Hebrew, and concordances which connect the two are at a loss which word stands for which. Gn. 18:1, for example, ends with the phrase *as the day is warm* in Hebrew, yet has only *midday* in Greek. One cannot well represent the other. But if we take both, then there is quite an improvement, for it is at noon that the day is warm. Therefore we add "at noon," seeing that the Hebrew equivalent of the Greek calls for *NOON* as its standard. Combining the two, we have Abraham sitting at the opening of the tent *at noon, as the day is warm*. This gives a harmonious and satisfactory sense. The words from the Septuagint are distinguished for the reader by being enclosed by the superior figures " thus: 'at noon'.

The Concordant Version was started with the intention of cleaving closely to the Masoretic text. When this proved clearly impossible, we turned to the early versions, especially such as were literal in their renderings. But we found many differences in these also, because most of them were made from a text corrupted by the great controversies which followed the coming of Christ. Eventually it became clear that the safest evidence for restoring the text is found in the so-called LXX, the Septuagint, which was made before the advent of the Messiah. Our text, therefore, is based on all the worthwhile evidence at our command, but especially on the Masoretic Hebrew text as restored by the Samaritan Hebrew (in the Pentateuch) and the Septuagint. It does not necessarily agree with any, but is the result of their evidence combined with the context. Special attention was paid to parallelisms and other literary structures, for these are often decisive in establishing the ancient reading.

The procedure is as follows: The margins of Ginsburg and the readings of Davidson are transferred to our Hebrew text. Then it is compared with the Samaritan, in the Pentateuch. Then the Hebrew and Greek texts are collated, and the differences noted on the Hebrew and a record kept in the Greek by underlining all words which disagree. Greek words which do not appear in the Hebrew are put in parentheses. Omitted words

are indicated by empty parentheses. Then each variation is considered from various standpoints, according to the circumstances. Often the question arises, Is there a Hebrew word corresponding to the Greek, that looks much like the Hebrew in the text? The Greek word is examined in a concordance that gives all of the Hebrew words which it translates in the LXX. Thus, in Gn. 4:7, *apostrophē*, FROM-TURNING, refuge, does not agree with the Hebrew *thshqe*, run about. But, if the q is changed to b (which is quite similar to it) then the Greek and Hebrew agree, and we have restoration.

Hebrew is the basis of the Concordant Version, even when it follows translations in other languages. Each word is first restored to Hebrew, and then turned into English in accord with our principles and standards. The versions are too loose and discordant to use in direct restoration. Usually there is sufficient evidence to fix the precise Hebrew word of the ancient original, but sometimes there is a slight question as to the exact rendering. In this case the word or phrase is followed by a small, high question mark (?). This does not indicate necessarily that we doubt its correctness. It shows only that it is not based on direct evidence, but deduced from facts, and such a deduction is always questionable among mortals. Our aim in a concordant version is to keep strictly to the facts, and to avoid the human element, but, when this intrudes, we wish our readers to be aware of it.

QUOTATIONS FROM THE HEBREW

(Ps. 8:2, 4-6, Mt. 21:16, Hb. 2:6-7)

Inspired quotations from the Hebrew in the Greek Scriptures are the best evidence for the integrity of the Hebrew text. When these agree, we may be sure that we have the real original. When they disagree, we must make sure that we have a real quotation, and not an adaptation, or a mere allusion or reference.

In the second chapter of Hebrews, verses six and seven, we have a quotation from the eighth psalm which agrees very closely with the Hebrew text as it now stands. Only two expressions really differ, so that the Hebrew text needs to be changed. There are other slight variations, but these arise from the idioms of the languages. The Hebrew Ps. 8:2 reads **found strength** where the Greek has **attune praise** (Mt. 21:16). In verses four to six, the Greek has **messengers**, where the Hebrew has **Alueim**. The phrase, "ordained strength," was changed to "established strength" by the English Revisers. But it seems wrong to **found strength**, as the Hebrew actually says, out of the mouth of sucklings. We expect something to come out of the mouth, and this is what we find in the inspired quotation, **attune praise**. Let us see if the Hebrew scribe may have slipped up in copying this, after the Septuagint was translated. The Hebrew reads: **isdthoz**. In the Aramaic square letters, in which Hebrew was written after the return from Babylon, these letters have many strokes in common with **iklthon**, which means conclude a response. Now if we will turn to the passage in Matthew (21:15), we will see that when the boys in the sanctuary cried, saying, "Hosanna to the Son of David!" the chief priests and scribes resented it. They did not respond, but the boys did. The proposed rendering fits in perfectly.

Our Authorized Version did not follow the Hebrew in rendering "Thou hast made him a little lower than the angels." The Revisers changed this to "gods," with the margin "Or, the angels, Heb. Elohim." Here again there is quite a similarity between the two renderings in Hebrew, due to the fact that the letter **m** (meaning from) stands before God. The Hebrew reads **maleim** (from God). This might easily be copied by mistake from **mlakim** (messengers). The letters are the same except the **e** and **k**, although two are transposed. The evidence of the inspired quotation, besides the Septuagint (which would be sufficient by itself), justifies us in restoring the text to **messengers**. This does away with a grave difficulty. Man was not made a little lower than God! To interpret it as meaning a little while, only makes matters worse, as if we would yet be the equals of the great Subjector! The argument in the epistle to the Hebrews is decisive. There the Son of God is better than the messengers (Hb. 1:2-14). In contrast to this, as the Son of Mankind, He was made a little lower than the messengers for the suffering of death. Mankind is made some whit inferior to the messengers. Only in Christ, and as partakers of His glories, can mankind take a place superior to messengers. Of this the Psalmist was not aware.

DEFECTIVE SPELLING

Many vowels are left out of modern Hebrew texts, principally as a result of the additions of the vowel and other signs. A comparison of parallel passages, such as 2 Sa. 22 and Ps. 18, makes it evident that this is mostly a matter of chance. The Psalm has about twenty more vowel letters, as well as **mn** for **m** (which both mean from) twice. The vowels **u**, **i**, **e**, and **a**, are often omitted because they can be replaced by signs, and are usually serviles, which do not affect the sense, but the grammar. We strive to spell all words in full.

As the Septuagint often spells Achan with an **r** in place of an **n**, and this means trouble, and the valley has this name, we correct Achan to Achar throughout. The Hebrew words look alike, thus: עָכָר okn, עָכָר okr.

2. THE REVISION OF THE HEBREW GRAMMAR

Grammatically, Hebrew belongs to an entirely different group of languages than English. Much confusion has been introduced by using grammatical terms which are foreign to Hebrew, and not only do not fit, but denote forms which do not even exist. The Hebrew "verb" is quite different from the English. It has no tense. It changes its form slightly to express being and causing, and has passives of these, as well as a reflexive form. All this is done without auxiliaries, by simply prefixing, inserting, or affixing a letter or two. In English we usually add an auxiliary, as be, have, or cause or self, but often our word fits one of these forms without change, as be blest (state), be blest [by] (passive), bless self (reflexive). The two great classes of verbs in Hebrew are called the Complete (Perfect) and the Incomplete (Imperfect).

In a concordant version the grammar must be consistent and the English equivalents have uniform and exclusive standards. This has necessitated a thorough revision of Hebrew grammar. It has been reclassified according to the facts. New names have been given which express the function of each form. Much contained in former grammars has been verified, but far-reaching changes have been made, so that this version should, under no circumstances, be used with other grammars, but compared only with the brief presentation given herewith. It is based on an exhaustive concordance of every form found in the Scriptures, and a special card index of all the branches of the verb. Only such changes have been made as were dictated by the actual evidence and the principles underlying the laws of language. It will help to point out those features in which this version differs from the usually accepted grammars.

THE ORIGINAL NATURE LANGUAGE

Hebrew, being the original, inspired tongue, not confused by the disintegration of Babel, cannot be translated into a modern language uniformly as the Concordant Version of the Greek Scriptures was done, but must use several grammatical forms for one Hebrew form to give the time, to suit the context. The very same letter combination, though having the same broad significance, may have a different usage, due to the context.

As the older Hebrew grammars referred to the "preterite" and the "future" of Hebrew verbs, we gave this a prolonged test. But we were forced to the conclusion that the Hebrew verb does not indicate the "tense" or time by modifying the spelling of the verb, but, as Samuel Pike said long ago, "In the Hebrew language, it is taken for granted that a person may know by the very scope, drift and currency of what he reads, whether it is the history of a thing past, a prophecy or promise of things future: or a doctrine or moral observation about what is true at present, or continually, and the like; so that there is no necessity to distinguish the one from the other by the use of tenses. And it is very evident that this is not the proper design of them in the Hebrew; for both the tenses, called the preter and the future are used equally and promiscuously in prophecies or promises of things long to come, and of histories of things long past. So that, when in Hebrew we are reading history, we must translate the future as well as the preter tense, as if relating what is past; and in prophecy, we must explain the preter as well as future tense, as speaking of things to come."

God's revelation is on a higher spiritual plane than other literature. Especially in prophecy, both past and future, God sometimes speaks of things as if they are being enacted before our eyes. John, in his apocalypse saw and heard what he records, although they were in the far future. So there are times when the present participial form, —ing, is appropriate in English (see Gen. 1:2, 3, 4, etc.)

HEBREW IDIOM

As Hebrew grammar is much simpler than later languages, the forms cover more ground than they, so exact equivalents depend on the context as well as the form. Thus it is with breath of lives (nshmth chiim) or of the living. As the Hebrew is plural, the first may be closer to the original, but, as it is not clear English and the word living implies the plural in this context, it may be preferable. Names, also, may be adapted to their application. Moses (Mshe), for instance, means Removed, when used of his removal from the water (Ex. 2:10). But it is more than likely that it includes his life-work as the Remover of Israel from Egypt to Canaan.

THE HEBREW VERB

Much obscurity has been introduced into the study of the first language of mankind by the use of grammatical terms, such as past, present, and future for which Hebrew has no forms. The person of verbs is indicated by prefixing the first part of primitive pronouns or affixing the latter part to a stem, which, by itself denotes third person, he, or it. This method divides the verb into two great classes, which we may call the Complete and the Incomplete forms. The Complete form calls mostly for the English Indefinite (incorrectly called the "Present"), or the Past tense, whereas the Incomplete form usually is rendered by the Present Participle (-ing), or Future, since this form is usually used of actions not yet completed. This agrees with the usual division into Preterite (Past), and future. In some new grammars these are called the Perfect and Imperfect states. In all cases, however, it must agree with the tenor of the context.

The Hebrew language, like living objects in nature, and unlike the lifeless angular contraptions built by man, conforms to its surroundings, and varies to suit circumstances. Occasionally there are additional letters, as a, e, u, i, n, th, for various reasons, such as emphasis, or ease in pronunciation. It is exceedingly condensed, and was a laborious and expensive method of writing, so we must expect brevity to be the rule.

The accompanying table, the Chart of the Hebrew Verb, shows the prefixes and endings of the three Persons, singular and plural, for the Complete and Incomplete forms. The three dots represent the usual three stem letters.

CHART OF THE HEBREW VERB

COMPLETE		INCOMPLETE	
...thi	I	a...	(FEMININE)
...th	YOU	th...	th...i
	(sing.)		
...	HE or IT	i...	
...e	SHE	th...	
...nu	WE	n...	
...thm (masc)	YE	th...u	th...ne
...thn (fem)			
...u	THEY	i...u	th...ne
Generally "I write" "I wrote"	Idiomatic English equivalents governed by the context.	"I am writing" "I will write"	

Passive of Complete form made by prefixing *n* to the stem.

Reflexive (self) form made by prefixing *eth* to the stem.

Imperative (command) form made by prefixing *en* to the stem.

Causative form made by prefixing *e* to the stem and inserting *i* between the second and third radicals (or stem letters).

Besides the two classes above, Hebrew verbs have two Branches, Causative and Reflexive, (self); two Modes, Indicative (I-do) and Imperative (Do); two Voices, Active and Passive; two Verbals, Infinitives (to-) and Participles (-ing). These are reflected, as nearly as possible, by the Idiomatic English equivalents.

The Participles and Infinitives, being of the nature of an adjective or a noun, may be so rendered, to agree with the context.

PASSIVE VERBS

The nature of the Simple and Causative Incomplete classes of verbs is such that they cannot be inactive or passive, so these have no such form. But the Simple Complete form indicates its Passive (Niphal) by prefixing *n...* to the Indicative, or *en...* to the Imperative. In the Causative Complete branch, the Passive form (Hophal) is indicated by the omission of the *i* of the Causative Complete form (*e...* for *e..i.*).

The Reflexive Self branch (Hithpael) by its nature cannot be passive.

IDIOMATIC CAUSE FORMS

Other words must often take the place of cause. In place of cause light, cause ear and cause alive we must say cgive light, cgive ear and cpreserve alive.

TIME OR TENSE

In Hebrew it is not necessary to change the verb to suit the time. They say simply "I go tomorrow" or "I go yesterday," not "I will go tomorrow," or "I went yesterday." Their simple method is just as clear, when the context indicates the time. Yet, even then, Idiomatic English forces us to insert the time words or forms. As the time is indicated, to put these auxiliaries, will and the form went (which includes the word go) in lightface, might be misleading, so we serve this notice on the student, that these words have been added or adapted by us for the sake of English idiom, and he must consult the context for the evidence.

THE MASORETIC GRAMMAR

From the inception of this work, about a half century since, we decided that the points in the Hebrew texts are not inspired. But we supposed that some of them were used to indicate letters that had been dropped to gain space. Recent finds show that this is not the case. These letters are lacking as well as the points. This has led us to revise the grammar, omitting everything entirely dependent on points.

Before this, the grave difficulties attending an accurate and concordant rendering of these forms had led us to doubt their existence. They seem to have been an attempt of the Masorites to register varieties of usage rather than grammar. As these differ in the idioms of all languages, they vary with each word, and are explained in the lexicon. For instance, *lmd* learn is used of things, teach of persons, in English. This is indicated by another word in the context, not by a grammatical alteration in the spelling of the word learn. The meaning is the same if we say learn others, as in Hebrew. Modern usage only requires the change.

In the noun it is usually supposed that Hebrew has no neuter gender, but we name the so-called "masculine" an indefinite, and thus cover all genders.

The so-called "infinitive" and "participle" we call **verbals**. The former is a verbal noun, and belongs with the **Complete forms**; the latter is a verbal adjective, and belongs with the **Incomplete forms**. As these are very often the same in form as nouns and adjectives, they are often translated as such.

The so-called Hebrew "root" we call the **stem**, as this figures its function far better than a root system, out of which the main stem of a plant emerges. Instead of "radicals" we have **stem letters**. And this leads us to speak of the modifications of the stem, which spring out of it, as **branches**.

A "conjugation" of the verb we call a **branch** because it is an addition to the simple stem, and springs from it like the branch from the stem of a plant.

A special effort has been made to distinguish the various branches, as this has been largely overlooked hitherto. We differ in making the simple stem a state, rather than an action, as a rule, and use the auxiliaries *is* and *have* to express this in English. In this way we are able to distinguish the simple stem of the **Complete form** from the other branches, which has hitherto seemed impossible in many instances.

As so few of the Chaldee grammatical forms occur in the Scriptures, we do not publish special tables. We have compared the Chaldee with the Hebrew and used the same standards in comparable forms. In general the so-called *Peal* = *Kal*, the *Pael* = *Piel*, the *Aphel* = *Hiphil*, the *Ithpeal* = *Hithpael*.

Regularly, when the simple stem denotes a state, as *be resolute*, the Cause and the Self branches use these very words in the English renderings. The word *resolute* (*amtz*) may be rendered "Be resolute!" (Dt. 31:6) in the simple stem, "cause [your heart] to be resolute" (Ps. 27:14) in the Cause branch, and "[make] themselves resolute" (2 Chr. 13:7) in the Self branch. This simple method can be used throughout the sublinear whenever the Hebrew simple stem denotes the state of being something, as above.

HEBREW CONTEXTUAL

The context is employed by Hebrew for brevity's sake and to assure safety, far more than in the Teutonic languages into which it is mostly translated, therefore it cannot always be translated without relying on the connection to a large extent. For instance, it does not use the stem *be*, expressing mere existence, because that is self-evident. But the form *cause-be*, is often used. Even *become* must often be varied to "come to be," or *bcome*, or even *bec*, to accord with English idiom. But the sense is always the same. In the Greek Scriptures the word *be* seldom occurs, and is either emphatic or a figure of speech, as in the phrase "This is My body."

WORD BUILDING

The very simple structure of the language, being based on comparatively few stems, which, like trees, have branches, but unlike them each branch varies a little in its fruit, makes the various members of a word family (to change the figure), with one basic trend, yet very different in character.

THE PRONOUN

Pieces of the pronoun are added to verbs, nouns and particles in Hebrew in order to express the person, singular, *I*, *you*, *it* (or *he*): and plural, *we*, *ye*, *they*, with special forms for the feminine, *you*, *she*, *ye*, and *they*. See the table of verbs for this use. The fragments follow in the **Complete forms**, but precede, or are on both ends, of the word in the **Incomplete forms**.

As **suffixes**, pieces of the pronouns are largely used to point out the **object** in verbs, *me*, *you*, *him*, *her*, *us*, *you* (plural), and *them*. But they indicate the **genitive**, or **possession**, in nouns, *my*, *your*, *his*, *her*, *our*, *your*, *their*.

The Hebrew Elements

Plural Implies Two

When a separate object is needed they are added to the sign of the accusative, or object, *ath*. See the table of Pronouns.

GRAMMAR OF THE PRONOUN

SEPARATE PRONOUN	USED WITH VERBS	SUFFIXES OF NOUNS	SUFFIXES OF VERBS	SEPARATE OBJECT
<i>anki, anuki, ani</i> I	I- . . . <i>thi</i>	—i MY	—ni ME	<i>ath i</i> —ME
<i>athe</i> YOU	YOU- . . . <i>th</i>	—k YOUR	—k YOU	<i>ath k</i> —YOU
<i>ath</i> YOUS				
<i>eua</i> HE	it-, he- . . .	—eu, —u HIS	—eu, —u HIM	<i>ath u</i> —HIM
<i>eia</i> SHE	SHE- . . . e	—e HER	—e HER	<i>ath e</i> —HER
<i>anchnu, anu</i> WE	WE- . . . <i>nu</i>	—nu OUR	—nu US	<i>ath nu</i> —US
<i>athm</i> YE YOU _p	YE- . . . <i>thm</i>	—km YOUR _p	—km YOUP	<i>ath km</i> —YOUP
<i>athne, athn</i> YES	YES- . . . <i>thn</i>	—kn YOUR _p _f	—kn YOUP _f	
<i>eme, em</i> THEY	THEY- . . . u	—em, —m THEIR	—em, —m THEM	<i>ath m</i> —THEM
<i>ene, en</i> THEY _f		—en, —n THEIR _f	—en, —n THEM _f	<i>ath n</i> —THEM _f

THE HEBREW ELEMENTS

In the margin of the Concordant version the Hebrew is transliterated in *italic* type. The English transliterations use **SMALL CAPITAL** letters for the stem or central meaning, and common type for the modifications.

THE DEFINITE ARTICLE

The Hebrew definite article *E* corresponds somewhat in usage to the English "the." In the version a high period is used when the article cannot be expressed in English.

When the article is lacking in Hebrew we omit it, if possible, in the version. If "the" is used in the version where it fails in the Hebrew it is printed in lightface type.

Proper names of persons or cities are always without the article. Especial care is needed with such names as *Adam* which may mean human or humanity.

A noun with a possessive affix never has the article, as *susi*, my horse (never *Esusi*, the my horse).

THE HEBREW PLURAL

The plural, in Hebrew, denotes two, unless the context calls for more, so that it is necessary to add the numeral two at times, as when the Hebrew fifty and hundreds must be rendered two hundred a fifty (Ex. 30:24). Three parallel lines (=) indicate the plural in Greek, but only two (=) in Hebrew.

FORCE OF AUXILIARY LETTERS

In the formation of words and names, the stem is usually modified by the addition or insertion of auxiliary letters, such as the vowels *a, e, i, u*, and consonants *b, k, l, m, n*. Some seem to have a somewhat constant force, as the letter *n* for the passive, *l* for the causative, *th* for the self branch of the verb. In a few this seems quite clear. The letter *b* (in) suggests inclusion, the letter *m* (from) derivation, to form nouns from verbs, the letter *th* (give) dispensation. The letter *a* seems sometimes used as an intensive. These terms must be given their widest meaning to cover all cases.

The letters of the Name of the Deity, *Ieue*, are translated for us in the book of the Unveiling of Jesus Christ (1:4, 11:17, 16:5), so that we know their force when used of time: *I* (will) *e* (be) *u* (ing) *e* (was). According to this, *i* has the general sense of causation, *e* of existence, and *u* of continuance. As the letter *e* is the (unused) verb *be*, and *u* is constantly used for and, and the *i* is used in the pronouns *I*, *my*, and *me*, and to form the causative verb, it may suggest the widest sense of causation.

Many names of persons in the Scripture have a stem which can be determined from its usage in general. Thus *dm* denotes like. But why was an *a* prefixed when applied to *Adam* and humanity? As these are most like *Alueim* of all land life, we suggest that the *a* is intensive, and makes the meaning likest.

Three rivers of Eden have an *i* inserted in their stem, so we end all their names with —er to show that it is caused by their action. *Phishun* (Pison) is Diffuser, *Chuile* (Havilah) is Travailer, *Gichun* is Forth-rusher. *Eve's* name, however, is *Chue*, as the *u*

denotes continuance we render it living, not liv-er. The peculiarities of modern languages, however, demand a departure from uniformity and accuracy in most cases, so the work is only suggestive and should be viewed in the light of the context.

As an important example, let us take the letter l. Before and distinct from a word, it has the general force of to. With an emphatic or nominal a- in front of it, it may be simply an emphatic form, or indicate a nuance which we are not able to express in English. But a- makes nouns, so it may mean to-er, one who directs or turns something or -one to aught else. The Septuagint translates it The-os Plac-er, and uses it of the Deity. There is much else that confirms this, and a study of God's consummation shows that it has the special sense of Subjector (1 Cor. 15:28). So we use SUBJECTOR as our standard.

3. THE COMPILATION OF THE VOCABULARY

THE ENGLISHMAN'S HEBREW CONCORDANCE

The dire need of a concordant version was first suggested to the compiler by the use of Wigram's concordances. Under the words of the original, these concordances give the passages as rendered by the Authorized Version, with their translation in italic letters. One would expect each Hebrew word to be represented by the same English term, with a few variations for the sake of idiom. This is so in some cases. Nevertheless many renderings are startlingly inconsistent. But the worst feature of such a version is the cross-wiring. Not only are many expressions used for a single word in the original, but these, in turn, serve to render other Hebrew words. This makes clarity and exactitude impossible.

To clear up this confusion, the contexts of each word were examined in order to discover the nearest English equivalent. This was underlined or entered as the exclusive term for this word only. The same was also done in the Hebrew and English indexes. To avoid being used for any other term, it was crossed out wherever it occurred elsewhere. In this way a concordant, exclusive vocabulary was built up. It was modified only when English idiom demanded it.

Word families were also studied in this way, and each stem of one, two, three or more letters was given a comprehensive STANDARD, which was distinguished by CAPITAL letters. By associating all words from the same stem together, the field of evidence for the meaning was widened. This was especially helpful when there were few occurrences, or the contexts gave no assistance.

Concordances of the Greek translation, with their indexes, which show what Greek words were used for each Hebrew expression, and the number of times, were a great help, not only in fixing the exact sense, but in adapting the version to that of the Greek Scriptures. The same things were given the same names when practicable. In collating the Greek with the Hebrew in fixing the text, the original was continually checked by the translation.

The literary form of large portions of the Hebrew, especially the numerous parallelisms, call for a close discrimination of synonyms, which helped much to refine and confirm our findings. By working with the whole vocabulary at once, it is possible to sort out the nearest English expressions much more satisfactorily than by dealing with only one word at a time. There is always a possibility that the English term fits another Hebrew word more closely and vice versa. The only drawback is a small amount of stiffness and awkwardness due to the emphasis, syllabication, or other obscure and unimportant causes, which we seek to overcome by slight adjustments in the English diction. The strangeness will disappear with use.

THOUGHT-RHYMES AS AN AID TO EXACT TRANSLATION

It is well known that the Psalms are "poetry," although only the Scotch paraphrases seem to show this in English. We think of poetry as metrical or rhyming. But, notwithstanding earnest efforts to discover some such literary features in the Hebrew Scriptures, it is questionable if they exist. Indeed, even if there were, how difficult would this be to translate closely! Instead, as everyone who reads the Bible attentively has doubtless observed, Hebrew poetry consists rather in the repetition of harmonious or nearly synonymous ideas, that is, in thought-rhymes. As an appropriate example, consider the words Hosea used to close his prophecy,

Who is wise also understands these things,
Understanding, he also knows them.

One of the chief tasks of a translator is to discover the exact thought area covered by each word, and to distinguish it from its near neighbors. Thus, in the parallel couplet

Thought Rhymes

Thought Divergence

just quoted, we have three words, **wise**, **understand**, **know**. It is neither easy nor practical to test these English equivalents by seeking to define them by words. A more direct and satisfactory way is to interchange them and note the effect. Suppose we render the couplet thus:

Who understands is also wise in these things,
And knowing, he also understands them.

But, alas, the understanding are not always wise, and one who understands has already gone beyond mere knowledge. The test brings out the beauty of the text as first translated, where wisdom has the highest place, understanding next and knowledge last. The wise will first understand Hosea's message, then they will make it their possession in the form of knowledge. Is it not clear that these words should never be interchanged in translation? It is one of the commendable features of our honored Authorized Version that it usually keeps them distinct. Yet, with regret, we note that it uses **wise** in place of **understanding** (Prov. 17:10, 28:7) where the distinction may not be so clear. But is it not just as good English to be consistent in these passages? We would suggest:

A rebuke is 'dismaying' one who has understanding
More than a hundred smitings in one who is stupid.
He who preserves the law is an understanding son,
Yet an associate of prodigals confounds his father.

Our venerable version also renders another Hebrew word, which denotes intelligent, by means of wise. In these cases, to use a pardonable pun, the translation cannot be said to be **wise**! Among others we would suggest (Prov. 17:2)

An intelligent servant shall rule over a son who causes shame,
And shall be apportioned a lot among brothers.

THOUGHT DIVERGENCE

Unlike the poetry of sound, thought stanzas may show contrast in place of concord. They may be parallel in form, but antithetic in thought. They may give us antonyms in place of synonyms. Yet these literary forms are also valuable in fixing the thought contents and limits of the Hebrew words employed and help much in choosing the most suitable English equivalents. The following is a familiar example (Prov. 10:1):

A wise son is rejoicing a father,
Yet a stupid son is the humiliation of his mother.

4. IDIOMATIC ENGLISH, SPELLING, ETC.

CONTROLLED IDIOM

Idiom is the figure of speech which, to a large extent, renounces uniformity, and expresses a thought in accord with the peculiarities of a language. All versions are idiomatic, but the Concordant Version endeavors to keep the idiom under control, so that the translator cannot introduce his own ideas under the cover of idiomatic language. The A.V. renders the word for **hallow** as follows: proclaim (a solemn assembly 2 Ki. 10:20), prepare (war Jr. 6:4), sanctify (a fast Joel 2:15). The first two words, proclaim and prepare, do not express the sense of holy at all, and it is hardly good English to sanctify a fast, nor does it agree with the previous renderings. We have rendered it consistently: proclaim or herald a holy war (or assembly, or fast), thus giving a uniform rendering in accord with present day English.

The **sublinear** manuscript, as in the Greek, is uniform in its translations, without any regard for understandable English. It is an intermediate form, using English words after the Hebrew manner. The version, however, is the complement of the Hebrew, and uses the English words according to the English idiom. It is not uniform, but consistent, or concordant. Our venerable Authorized Version is supposed to be very idiomatic English, unlike the Hebrew. But a comparison of the most popular passages will show that its attractive style is not due to the pure English of the translators' day, but because it has followed the Hebrew. It was not "good" English until custom and age and associations transformed it into the best diction in the language. This has encouraged us to do likewise, even at the risk of temporary unpopularity, for only by cleaving closely to the Hebrew can we carry over the emphasis and other literary features which reveal the vivacity and force of the inspired original.

OMISSIONS OF THE PRONOUN

The pronouns, I, you, he, she, they, etc., are omitted without further notation, when English idiom does not demand it and the sense is clear, in the following cases, among others: When verbs follow one another, the later pronouns are understood in English. When Hebrew uses forms which imply the pronoun even when a noun is present, as, **And he-takes . . . Eleazar**. This we render **And Eleazar takes**, omitting the **he**. Such phrases as **which . . . in her** are resolved into **in which**, dropping the last pronoun, which is unnecessary for the sense.

THE EMPHATIC PRONOUN

Ordinary English diction has a very weakening effect on its verbs, for it usually puts the pronoun first, which is the emphatic position. The languages of the original use only one or more letters added to the stem, without affecting the emphasis. Therefore we put the pronoun after the verb when it is not emphatic. Yet if the pronoun is repeated in the inspired text, we repeat it, and put it first. In this way the point of the passage is made prominent, and the person is emphasized, if needed, yet the act when this is the real point.

MEANING AND USAGE

A uniform sublinear can give us the meaning of the words, but a concordant version must pay attention to their usage also. If the Hebrew connectives in, to, and from were always carried over into a version, it could no longer be understood. Usually they may be used. "In the beginning" is just as clear in English as in Hebrew. But we cannot say, "sway in the fish" (Gn. 1:26). We say sway over. In this case we point out the change by putting a small i for in before over. This is done throughout when practicable, where English usage demands a word with quite a different meaning. But the Hebrew usage is retained as much as possible when it is understandable, for the Authorized Version has shown that it can readily and happily be assimilated by our tongue.

THE IDIOM OF THE ARTICLE (THE)

As there is some difference in the usage of the article in Hebrew and English, it is indicated in the Concordant Version by means of an inconspicuous dot when absent, and printed in lightface type when inserted in English. We cannot well say, "Yet spirit of Alueim is vibrating over face of the water." We must insert "the" thrice. "Yet the spirit of the Alueim is vibrating over the surface of the water." (Gn. 1:2). On the other hand, English idiom forbids us to say, "And making is the Alueim two the great the luminaries." We must omit the two articles and say, "And making is the Alueim two 'great 'luminaries." The two high dots show that the is in the original.

The so-called "indefinite" article (a or an) has the force of one, hence does not take the place of the missing Hebrew article. In neither Hebrew nor English has the article the force of the only one, but rather implies others, if emphasized.

THE SIGN FOR THE OBJECT

The Hebrew ath, commonly called an "article," simply points out the accusative case, or the object of the verb. There is no particle in English which has this force, so we replace it by a short stroke, like a 'grave accent, to show where it occurs in the original and to indicate the fact that the following noun is not the subject, but the object of the sentence.

SPECIAL HEBREW IDIOMS

The A.V. translates the literal Hebrew "to die you shall be dying" (Gn. 2:17), as "thou shalt surely die." Yet the event agreed perfectly with the literal Hebrew, but not with the English version. Adam became mortal and eventually died, just as his descendants do today. This idiom occurs quite often. We do not wish to follow the example of the A.V. in interpreting this form of expression. It probably is used as a figure on many occasions in order to stress a statement, but it may also be quite literal, as in the case of Adam. Figures, as a rule, need not be interpreted, but may be carried over from one language to another. Hence it seems wisest to introduce this form of expression into our version in some cases, and depend upon its context to teach the English reader its force and function. When it is used to strengthen a statement, we usually repeat the verb twice, separated by a "yea" in lightface type. In Gn. 50:24 Joseph tells his brothers, "Yet visit, yea visit will the Alueim you." When this is not possible, and an adverb is supplied the initial letter of the repeated verb is affixed to it. If we used surely in this passage, we would put a small v, in Roman type, before it to show that it is a repetition of the word visit in the Hebrew text. It would read vsurely visit.

When it was deemed necessary, we have coined a new word. Due to the theory of evolution the word species has lost its definite meaning of an interbreeding community, such as is indicated by the Hebrew "min" (cause-from), so we have used a combination of from, the meaning of the Hebrew, and kind, the familiar term of our most popular version, and separate them by a hyphen, and suggest that it be adopted into the English vocabulary (Gn. 1:11, 12, 21, 24, etc.).

THE SPELLING OF THE PROPER NAMES

In the margin we spell all Hebrew proper names as they should be pronounced, translated from the Original, so that all will have the evidence before them.

Names variously spelled in the A.V., as Hezekiah, Hizkiah, Hizkijah, are rendered uniformly Hezekiah. The letter j and its sound dg are unknown in Hebrew, so we avoid

Hebrew Idioms

Spelling Proper Names

it when possible. Usually the A.V. ends words with **a**, when the Hebrew has it, but with **ah** when the original has **e**, so we have carried out this rule more uniformly.

By applying the two cardinal principles of a concordant version, many names had to be slightly changed, but not enough to bring in confusion in the minds of Bible readers. Thus Iddo, standing as it does for six distinct Hebrew names, has been changed, in five instances, to **Adu**, **Ioddu**, **Oddua**, **Oddu** and **Oddia**. These conform more closely to the Hebrew, yet are very similar to Iddo.

Many Hebrew names have the divine titles **Al** or **Ieue** as part of their composition. Thus we have **Beth-el**, or **Beth-El**, or **Bethel**. In order to indicate the presence of the title we would prefer to spell it **Beth-Al**. But it would be impracticable to carry this out uniformly, and spell **Nathanael** as **Nathana-Al**. We use **Beth-El**. The inscriptions found at Lachish show conclusively that, in ancient times, names ending in **-ie**, were changed to **-ieu** when the action indicated was in progress. As only part of the name **Ieue** Will-be-ing-was is affixed, it does not indicate the name of the Deity, but only a part of its meaning. Affixed, **-ie** means **-will-be**, **-ieu**, **will-be-ing** as in **Irm-ie-u** Jeremiah Exalter-will-be-ing. Prefixed, it means the same, as in **Ieu-shuo** Josua (Jesus) Will-be-saving.

Where there are two spellings in use, neither of which corresponds to the Hebrew, as **Shealtiel** and **Salathiel**, we have combined the two parts which are most nearly correct, as **Shalthiel**.

THE MEANING OF THE NAMES

The meaning of the names, as given in the margin, has been the subject of prolonged research. As we already knew most of the stems, we have tried to fix the force of the servile letters, but this is very difficult in English, for they cover a vast variety of words in our tongue, seeing that it, unlike Hebrew, comes from the confusion of Babel. We have striven to come as close as we could, but often it is not satisfactory. It will be understood, therefore, that this is still under investigation and subject to further study and improvement, although anything like perfection is not to be expected.

Extra heavy vowel letters in proper names, indicate which syllable should be stressed when pronouncing these names. When an extra heavy vowel letter occurs in other words, however, it indicates that the word was the first word in the Hebrew sentence, and is therefore emphatic.

THE DIVINE NAME AND TITLES

How many gods are there? The Bible speaks of **Alueim** (To-subjectors) as "God" over two thousand times. But it also makes it plural, "gods", about one-tenth as often. It renders **Al** (Subjector) uniformly "God" over two hundred times. **Alue** (To-subjector) is also rendered the same, "God," or "god" over fifty times. Yet **Ieue** (Will-be-ing-was) is also rendered God (with small capitals) nearly three hundred times. A student would need to be very dense, mentally, if this does not confuse and confound him. Halfway measures might even make the matter worse. So the only possible way of being a real help to those who wish to know God, their Subjector, and His spirit operating in humanity, is to go back to the original, inspired titles, as is done with nearly all other names and use the inspired Hebrew pronunciation, and put the meaning in the margin.

In order to express the transcendent truth that the **one spirit** of our God (**Al**) acts through several channels, yet is the same spirit of subjection, the plural form **Alueim** or **Alueim** (without the **m** in Hebrew), take a singular verb. It may be incorrect grammar, but it is truth that transcends the rules of a human language.

It is practically impossible to learn, from modern translations, when the To-Subjector, the Son of **Al**, the Anointed, or Christ, Jesus, our Lord, appears on the pages of the Hebrew Scriptures. Of course the spirit of both **Al** and **Alue** appear constantly in the title **Alueim**. This is plural (-im) only in the sense that **Al** operates by His spirit in and through **Alue**, the "To-'4'subject" or (Jn. 1:1) and others who also partake of this spirit, as prophets, including all who are energized by the holy spirit of **Al**, the Subjector. These are "three in one," in anticipation of the future consummation, when all are subject to **Al**, the Subjector, and He becomes **All in all** (1 Cor. 15:20-28).

5. THE FUNCTION OF THE SIGNS, TYPE FACES, ETC.

The shortcomings of our Concordant Version are publicly displayed on every page by the presence of the signs and the use of lightface and boldface type. English idiom insists on words not in the Original, so we put these in lightface type. It demands that we omit some words. These we add in very small letters, which will not interfere with the reading. Even if it forces us to place the words so as to obscure the emphasis, we preserve this by means of extra bold letters.

When the article (the) is omitted, a high period is placed before the word to which it belongs. When it is inserted in English, it is printed in lightface type.

If we must use a singular where the original has a plural, two horizontal lines are added if it is deemed worthwhile.

The untranslatable particle ath, which points out the object of the verb in Hebrew, is indicated by a small, slanting stroke (') like a grave accent. If our principles did not require that we reproduce everything in the Hebrew in the English version, we might have overlooked this particle, which is sometimes mistakenly called an "article." Besides, the sign not only shows that ath is in the Hebrew, but points out the object of the verb, which is welcome in English, because the objective form is usually lacking there.

TEXTUAL SIGNS

The Concordant Hebrew Text is not based solely on the Masoretic or Traditional manuscripts, handed down by Jews, but uses the Septuagint, the Samaritan Pentateuch, and occasionally the Syriac, the Qumran and other manuscripts, in order to restore the original Hebrew text. For this reason we indicate the source of each rendering whenever it differs from the modern Hebrew. As the Septuagint is usually recognized by the number seventy, we place a tiny italic ' before and a ' after every passage which is based alone on this ancient Greek version. As we do not merely turn this into English, but first into Hebrew, and this into English, there may be a slight element of uncertainty, at times. In this case we put a small italic ' in place of the '.

In the books of Moses the ancient copy known as the Samaritan Pentateuch has been compared with the usual text. It has preserved some readings which have fallen out. We use an italic capital ' before such a passage and a small " after it. In case the Septuagint concurs, both are indicated by putting ' before and " after it. When a reading is found in both of these important manuscripts, it is usually adopted.

The Syriac version is also considered. In case a reading comes from it, an italic ' follows the passage. The Syriac is used only to confirm a Septuagint or a Samaritan reading. Then an italic ' is placed first and an italic ' last where the Syriac confirms the Septuagint, and an italic capital ' and a ' where the Syriac confirms the Samaritan reading. The ' and ' do not stand for Syriac alone, for we do not record such readings, but for the Samaritan and the Syriac combined.

The small italic question mark ? is not intended to give the impression that we doubt the appropriateness of the rendering, but that it is not based on first hand evidence, hence is not as well authenticated as the rest of the text.

About the time of the return from the captivity, the ancient Hebrew characters were changed to the square Chaldean letters which are in use today. At that time some of the custodians of the text, called Sopherim, made some alterations in it. Fifteen of these are indicated in the present Hebrew text. Besides this, in 134 cases, they altered the divine name, Ieue (Jehovah) to Adon. The vowel points of Adon were always placed under Ieue, out of mistaken reverence. So arose the pronunciation Jehovah. We have always restored these passages when they affected the translation, and have marked them by placing an italic capital ' before and small ph after each case.

The so-called "Severin" readings have been treated the same as other marginal notes, which are usually incorporated into the text without further comment.

HOW EMPHASIS IS INDICATED

We stress our statements, especially when our feelings are roused, by putting the most vital word first. So, in the Hebrew Scriptures, the main thought of a sentence is usually found in its leading expression. If we emphasize this, it usually gives us the point of the passage. This is often lost in a version, because the order of the words is determined by idiom in English, so that the emphatic word cannot come first. In the Concordant Version the emphasis of the original is preserved, whenever possible, by the order of the words, and, besides this, one or more letters are printed heavier and slightly larger to show which word should be stressed, even if it is not first.

Once we know the principal point in a passage, the rest of it falls into place. English idiom, we regret to say, often refuses to give the emphatic word its proper place. In most cases we may have transgressed our idiom by leading off with the verb, in order to put the stress where it belongs. This will be forgiven by all who have learned to value the correct emphasis. Those who bear with it will find it very agreeable when once accustomed to it.

The pronoun is emphatic when it repeats what is already implied in the verb. But when the objective pronoun is preceded by the sign of this case, much consideration has led us to conclude that there is no special emphasis. The particle ath does not show the weight of the word, but the direction of the thought. This we indicate by a slight stroke (') whenever it occurs, as it cannot be translated. If it is emphatic, we ought to stress all words before which it stands, not only the pronouns.

CONCORDANT CHRONOLOGY

The Concordant Version presents to its readers a new, simplified chronology based

entirely on the inspired text. It gives the number of years from the creation of the first man, Adam, to all important events up to the crucifixion of the Second Man, the last Adam, since which event time is not reckoned in the sacred scrolls. It goes from the year Adm 1 to 5498. This is the natural way. The so-called B.C. dates have a wrong end, and count backward unnaturally, so they are difficult to grasp, besides being several years astray. The Adm dating has a correct starting point, and is much easier to follow. This new system of dating will greatly simplify and clarify the course of events in Holy Writ.

The name Cainan (Lu. 3:36) has dropped out of the Hebrew chronology, but is found in the Septuagint, the Greek translation. This shows that the Septuagint probably has a more correct chronology, so we use this translation for the life span of the patriarchs. This makes our chronology longer than usual. Special problems about the dates will be explained in the margin, when we come to them. As the period measures the years between the creation of the first Adam and the crucifixion of the Last Adam, the two greatest events in human history, we propose to call it the **Adamic chronology**, abbreviated, when necessary by using the Hebrew spelling Adm. Thus the crucifixion took place in Adm 5498.

THE MARGINS

The margins of the version are placed near the center of each page opening, to make the text more readable, and to place each entry as near as possible to the part to which it refers, so that it can be seen at the same time, without shifting the eyes.

Hebrew Names. As it appears to be impracticable to revise all the Hebrew names, it seemed best to give their Hebrew spelling, with their meaning in the margin. As we already had a list of the stems with their meaning, we had a comparatively good basis, on which to find their main meaning. But the finer shades, due to the servile letters attached to the stem, are often difficult to express in a modern language, so we hope that our readers will at least use these findings as the basis for further research. To aid those who wish to pursue this study, the equivalent of the basic stem is put in **SMALL CAPITAL** letters, and the serviles in common type.

Idiom. Often English idiom for a given Hebrew word does not agree with the literal equivalent, so we use a substitute and put the Hebrew in the margin. Thus **son** is rendered **age, young, cub, etc.**

Margin Skeleton. In order to remind the reader of the vital connection of the parts to each other, the skeleton is repeated at the beginning of each section to which it refers. The connecting link (or links) which is common to both sections is repeated before each. Thus, in Genesis we have **1:1-2:4 Annals 2:4-50:26**, for one gives a brief history of the heavens and the earth, and the other of the patriarchs.

The Skeleton Page Headings. To further assist the reader to intelligently grasp the relation of each part to the whole, the main sections of the Skeleton are repeated above the pages of every opening, after the abbreviation of the book. The principal sections of the Skeleton are given in order to keep the reader informed of the main themes still under consideration. Thus, at the time of Abram's call we are reminded that this is in the Annals of the Patriarch Terah, then Abram was called (12:1), and promised a seed in which all the families of the ground are blessed (12:3).

6. FIGURES OF SPEECH, INCLUDING SKELETONS

The figures are indicated by small capitals, as shown on the flyleaf of the version. Further information concerning them may be found in the treatise on Figures of Speech in the Introduction to the later Greek Scriptures. Hebrew is florid with figures and has some forms which are seldom found in English, so receive individual treatment.

LITERARY CORRESPONDENCE

A concordant version should exhibit as much as possible of the concord found in the original, especially such as affects the translation and helps to recover the true text. Hence, in poetic passages, lines that are parallel in sense are indented alike when possible. Besides, groups of lines are related to each other by this means. This often reveals a marvelous method in the arrangement of the thoughts, far superior to that found in human literature.

When the same subject is dealt with in a passage more than once, that which lies between is more or less parenthetic. It sometimes helps to skip from one to the other if we wish to get another aspect of a given subject. Thus, if we wish to study the subject of light in the first chapter of Genesis, we would find its two aspects in verses 2 to 5, and verses 14 to 19. To connect corresponding passages, each has a reference to the other in italic numerals to distinguish them from the regular references. Themes which do not regularly affect the literary framework are covered by the regular references.

Thus all the theophanies to Abraham and Jacob may be found easily, for after each one there is a reference to connect it with the rest.

In prose this correspondence is not so readily displayed. In order to call attention to it, we have made separate paragraphs, when possible, where corresponding sections begin, and indicate their relation by means of reference numbers in the margin beside each with the general subject printed between the reference figures. Besides this, we put a little space between these sections to separate them from the rest. In the first of Genesis, the last part of verse 2 through to 5 deals with light, and corresponds with verses 14 to 19, which treats of luminaries. Verses 6 to 8 refer to the atmosphere and the water, while verses 20 to 23 deal with life in these elements. In the same way verses 9 to 13 give us the dry land, and verses 24 to 31 deal with life in this sphere. It is helpful to associate these related sections and compare them with one another.

These correspondences are parts of larger sections. Thus the first verse of Genesis corresponds with the long passage including the six days, from the last part of verse 2 to chapter 2, one giving the creation and the other describing its readjustment on earth. Verse 2 and verses 1-3 of the second chapter are complementary. The first gives the ruin, the second the restoration of God's work. See the Skeleton Index.

In poetry, correspondences abound. Often two lines form a parallelism. It would be impracticable and cumbersome to point these out by references, as in prose. They can be more clearly indicated by indentation, putting parallel lines the same distance from the left margin, with, perhaps, a correspondence reference for the larger divisions.

Short correspondences, parallel to a third, start the second with a capital letter, thus:

And 'prostrating is the human, And abased the man,
And the eyes of the lofty are lowered.

A knowledge of the literary structure of any portion of divine revelation may be helpful in understanding its message. The corresponding sections throw light upon each other. As the usual paragraphing and punctuation often hide these correspondences, and they may be found at some distance from one another, we have tried to exhibit them, not only by paragraphing, but by spacing between paragraphs and by special references printed in the margin. The word or words printed between the two references tells the general subject of both corresponding sections, although each section may show a contrast rather than a likeness. The hyphen in compound members ties them together consecutively, as if they were words.

7. THE SELECT REFERENCES

From the select references given in the better bibles we have selected those which are of value and rejected those which are merely superficial and may lead astray. With these and the structural correspondences and the Hebrew-English concordance which will accompany the completed work we hope to provide the student of the Scriptures with the best of all tools for finding and enjoying the infinite harmonies of God's revelation.

THE VERSE NUMBERS

The numbers of the verses of our Authorized Version do not always agree with those of the Hebrew text, or in parallel passages, as Psalms 18 and 2 Samuel 22. In such cases we give both numbers, the Hebrew slightly smaller than the A.V. figures, in order that the student may not be confused.

THE SACRED SCRIPTURES SKELETON INDEX

The physical form of God's inspired revelation reveals its Divine origin, for it corresponds closely in its structure to His living creatures in other spheres. Therefore we call the following outline of the contents of the Scriptures "skeletons." They are always balanced, composed of two corresponding parts, like a living, organic being.

Hebrew (right to left).....Inspired Scriptures.....(left to right) Greek
Israel (Shadows).....God (Alueim) Revealed.....(Light) Christ
Animals (Shelter from Sin).....Sacrifice.....(Sin Repudiated) Christ

The Hebrew Scriptures correspond to the Greek, the wrongly called "Old Testament" to the "New." In the former God is disclosed through Israel by shadows, in the latter He is revealed in Christ, the Light of the world. The principal mode of revelation is Sacrifice. In this we can see the same correspondence, for the animals slain could only provide a shelter from sin, but the crucifixion of Christ repudiated it altogether.

THE HEBREW SCRIPTURES

The Law (Divine).....The Nation of Israel.....(Human) The Writings
Joshua to Kings (Historical).....The Prophets.....(Predictive) Isaiah to Malachi

Originally, the Hebrew Scriptures were segregated into the Law, the Prophets, and the Literature, in that order. But now the Hebrew, and especially the later versions, have altered it. We would like to restore this order, as herewith shown, putting the Law at the beginning, the Literature at the end, to balance it, and the Prophets, which are further divided, in the center. The main subject, The Nation of Israel, balances Alueim's direct revelation through Moses with man's thoughts concerning Him in the Literature. The Historical are complemented by the Predictive Prophets. The first record Israel's past, the second foretell its future.

THE HISTORICAL PROPHETS

Joshua, Judges (Theocracy).....Rule.....(Kingdom) Samuel and Kings
Joshua (Salvation).....THEOCRACY.....(Declension) Judges
Samuel (Restoration).....KINGDOM.....(Declension) Kings

The Prophets deal with Rule in Israel, and are divided into Historical (commonly called "Former") which give us an inspired record of Israel's past history, and the Predictive (or "Latter"), which look forward largely to their future.

The Historical Prophets are divided into two corresponding groups, the first recording the rule by Alueim, and the second by Man. The Theocracy again falls into two parts which record the Salvation under Joshua, and the Declension under the Judges. The rule by Kings is divided similarly in Samuel and Kings.

THE PREDICTIVE PROPHETS

Isaiah (Salvation).....Restoration.....(Salvation) Minor Prophets
Jeremiah (During)Deportation.....(After) Ezekiel

The Predictive Prophets are divided into two concentric groups. The inner pair, Jeremiah and Ezekiel, are based on Israel's Deportation, while the outer, Isaiah and the Minor Prophets, taken as one, reveal the nation's Restoration.

(Political)	THE MINOR PROPHETS	(Religious)
Hosea (Conjugal) Apostasy.....	Relationship.....	Apostasy (Elective) Malachi
Joel (Nations) Jehoshaphat.....	Day of Ieue.....	Jerusalem (Nations) Zechariah
Amos (to Babylon) Ruin.....	Temple.....	Glory (from Babylon) Haggai
Obadiah (Edom).....	Doom.....	(Babylon) Habakkuk
Jonah (Saved)	Nineveh.....	(Destroyed) Nahum
Micah (Samaria, Jerusalem) ..	Controversy... (the Nations)	Zephaniah

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The Minor Prophets deal with two aspects of Israel's salvation, the Political and the Religious, devoting six corresponding books to each.

Hosea, the first, tells of Israel's apostasy in her Conjugal Relationship to Ieue from the political viewpoint, and corresponds with Malachi, the last, who deals with their apostasy from their Elective Relationship religiously.

Joel, the second book, corresponds with Zechariah, next to the last, in that both deal with the other nations in the day of Ieue, one politically in the vale of Jehoshaphat, the other religiously in Jerusalem.

Amos and Haggai, the third from each end, take up the Temple before and after the Babylonian deportation. The first emphasizes its ruin, the second its glory.

Obadiah and Habakkuk tell of the doom of Edom and Babylon.

Jonah and Nahum both denounce Nineveh, but the city repents and is saved in one case, but destroyed in the other.

Micah and Zephaniah reveal the controversy of Alueim. On the one hand it is with Samaria and Jerusalem. On the other it is with the other nations.

THE WRITINGS (LITERATURE)

Praises [Psalms].....	Comments.....	[Chronicles] Words of the Days
Rules [Proverbs].....	Conduct.....	[Ecclesiastes] The Assembler
Job (Personal).....	Evil.....	(National) Daniel
Song of Songs	Love.....	Lamentations
Ruth	Faithfulness.....	Esther
Ezra (Religious).....	Restoration.....	(Political) Nehemiah

The order of these books, reading down the left side and up the right, is not certain, but this arrangement seems to show that, as elsewhere, there are two treatments of every subject in the collection. In Praises (commonly called Psalms) we have man's Comments on Alueim's dealings with His people, yet in "Words of the Days" (Chronicles) Alueim says what He thinks of their doings.

Conduct is viewed from two angles in Rules (Proverbs) and The Assembler (Ecclesiastes). Personal Evil is the theme of Job, but Daniel traces its national course up to the Kingdom of Christ. Love leads to the joys of the Song of Songs and the tears of Lamentations. Faithfulness is exemplified in a foreign land by both Ruth and Esther. At the Restoration after the seventy years' deportation, Ezra restores the temple and Nehemiah the walls of Jerusalem.

THE LAW

The Beginning (Origin).....	The Twelve Tribes.....	(Organization) The Words
[Genesis]		[Deuteronomy]
The Names [Exodus].....	Testing.....	[Numbers] In the Wilderness
Offerings and Shelter	Worship.....	Offerers and Festivals
		[Leviticus]

Now that we have given a skeleton of the whole of the Hebrew Scriptures in a general way, we will take up each book (as we come to it), and show the correspondence of its parts, as far as is practicable. A glance down the central column will be the quickest and best index of its contents, and help in understanding its message.

The five books of Moses, called the Law, are pivoted on the Worship of Ieue, which is their central subject, in Leviticus. It, in turn, is divided into two corresponding parts, dealing first with the Offerings and the Shelter they provided, and balancing this with the Offerers and the Festivals. On either side of Leviticus we have the Testing of the tribes, first in Exodus, then in Numbers, which is aptly named "In the Wilderness" in the Original. Beyond these, on either side, this division commences with Genesis, which gives us the Origin of the Twelve Tribes and closes with Deuteronomy, which attends to their Organization.

IN A BEGINNING (GENESIS)

1:1-2:3 Creation.....	Heavens and Earth.....	Annals 2:4-50:26
	CREATION 1:1-2:3 (=2:4-50:26)	

1:1-2- Originally.....	Earth.....	Readjusted 1:-2-2:3
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THE ORIGINAL EARTH

1:1 Created to be Indwelt (Is. 45:18).....	Chaos and Vacant 1:2-
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THE READJUSTED EARTH 1:-2-2:3 (=1:1-2-)

1:2-3:1 The Six Days' Work.....	...The Seventh Day's Cessation 2:1-3
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THE SIX DAYS' WORK 1:2-2:31 (=2:1-3)		
-2-5 Separation.....	Light.....	Luminaries 14-19
6-8 Division.....	Waters and Atmosphere.....	Living Soul 20-23
9-13 Fruit.....	Land.....	Living Soul 24-31
THE ELEVEN GENEALOGIES 2:4-50:26 (=1:1-2:3)		
2:4-4:26 Heavens and Earth.....	The Patriarchs 5:1-50:26	
HEAVENS AND EARTH 2:4-4:26 (=5:1-50:26)		
2:4-25 Human, 3:1-24 Failure.....	Failure 4:1-24, Sons 4:25-26	
HUMAN FORMATION 2:4-25 (=4:25-26)		
2:4-7 Man Formed.....	Sexes.....	Woman Built 2:18-25
8 Planted—9 Food.....	Garden—Trees.....	Serve 15—Not Eat 16-17
10 Four Heads	River.....	Four Names 11-14
HUMAN FAILURE 3:1-24 (=4:1-24)		
1-5 Serpent	Creatures.....	Cherubim -24
6 Knowledge of Good and Evil.....	Trees.....	Tree of Lives 22:24
7 Man-made Girdle Skirts.....	Clothing.....	Alueim-made Tunics 20-21
8-12 Man, 13 Woman.....	Judgment.....	Woman 16, Man 17-19
14 Serpent Cursed.....	Prediction.....	Seed Promised 15
1-16 Cain and Abel.....	FAILURE OF SONS 4:1-24 (=3:1-24).....	Enoch 17-24
25 Seth.....	REPLACEMENT SONS 4:25-26 (=2:4-25).....	Enosh 26
THE PATRIARCHS 5:1-50:26 (=2:4-4:26)		
5:1-6:8 Adam (Mankind).....	Progenitors.....	(Israel) Jacob 37:1-50:26
6:9-9:29 Noah—10:1-11:9 Sons.....	Forefathers.....	Esau 36:1-8—Sons 36:9-43
11:10-26 Shem	Chosen.....	Isaac 25:19-35:29
11:27-25:11 Terah	Hindrance.....	Ishmael 25:12-18
The bulk of the book of The Beginning is taken up with the lives of The Patriarchs. Each is introduced by Genealogical Annals. Except for one, these are arranged to form a reversal. The Annals of Adam are complemented by that of Jacob, the Progenitor of the nation of Israel, Alueim's chosen people. Noah and his sons are balanced by Edom and his sons. All mankind (adm) sprang from Noah. Edom is from the same stem, Adm, not "Edom." The two Chosen seeds, Shem and Isaac, counterbalance each other. So do the two Hindrances, Terah and Ishmael.		
ANNALS OF THE PATRIARCH ADAM (MANKIND) 5:1-6:8 (-37:1-50:26)		
5:1-5 Sons and Daughters.....	Generation.....	Daughters and Sons 6:1-3
5:6-31 Firstborn.....	Outstanding Men.....	Distinguished 6:4-7
5:32 Noah begets Sons.....	New Beginning.....	Noah finds Grace 6:8
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6:9 Before the Deluge.....	Time.....	After the Deluge 9:28-29
6:10 Shem, Ham, Japheth.....	Sons.....	Shem, Ham, Japheth 9:18-27
6:11-13 Corrupt	The Earth.....	Replenished 8:21-9:17
6:14-22 The Ark.....	Provision.....	The Altar 8:20
7:1-24 Enters.....	Noah and the Ark.....	Leaves 8:1-19
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-1 Japheth.....	Names, Coastlanders.....	Sons of Japheth 2-5
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24 Restoration to the Land..... Charges..... Bring up Bones 25

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A concordant version of God's inspired revelation is the only kind which can convey a correct and consistent conception of its contents. To give practical proof of its value as compared with the venerated Authorized English Version, we will note briefly the principal variations from it in the first few chapters of "Genesis," and show why the C.V. is to be preferred. At the same time we will point out where the ancient text has been restored and how. All of this is necessarily brief. Many points are discussed at length in our other publications.

As a rule we will indicate how the Authorized Version uses one and the same English word for a number of different Hebrew stems, whereas the C.V. allows each English expression to be used for only one Hebrew word, when possible.

Conversely, the same Hebrew word is translated by several different English expressions, whereas the C.V. gives each Hebrew one standard, and uses synonyms only when forced to do so by usage and idiom.

The superior figures after many of the words indicate the number of different Hebrew stems which are so translated in the Authorized Version. For example, 14 Hebrew stems, zuo (stir), chphtz (incline), chrtz (spike, decide), ndd (wander), nuo (rove), nuph (wave), suth (incite), phuq (issue), phom (agitate, move), qrtz (twitch), rgz (disturb), rchph (vibrate, hover, be tremulous), and shrtz (roam) are all translated move¹⁴ in one or more passages of the A.V. In the comment on Gen. 1:2 we condense this to move¹⁴.

The italic figures, however, added to the Concordant rendering, show how often the A.V. agrees with the C.V. by translating the same as it. Thus (see Gen. 4:3), the C.V. renders the Hebrew mnche present²⁸, like the A.V., in twenty-eight passages, including Gen. 32:13, where Jacob gave a present to Esau.

This will show that the vocabulary of the versions does not differ nearly so much as the uniformity, consistency, concordance, with which the words are used. The words used in the Concordant Version are in blackface type.

Genesis] This is not in the Hebrew, and does not agree with chapter one at all, for it deals with creation, chaos, and readjustment, not generation, which "Genesis" implies.

IN A BEGINNING] This is the title of the whole book, and applies to the second part (chapter 2:4 to 50) on generation, as well as to creation.

2 was] In verse 3, it is clearly evident that this verb denotes become, and expresses the change from darkness to light. Is. 45:18 says that the earth was not created as it became. Hence we say, the earth became. without form] A.V. translates this Hebrew word confusion, empty place, without form, nothing, nought, vain, vanity, waste, and wilderness. These words represent other Hebrew words, except waste. The Concordant Version uses chaos throughout. void]⁸ A.V. has emptiness in Isa. 34:11. The C.V. is always vacant. deep]⁸ The three distinct Hebrew stems rendered "deep" the C.V. differentiates as shadow, drown, and submerged chaos. The Septuagint, made about 300 B.C., almost always has it abusos. moved]¹⁴ The spirit of God vibrated, as a vulture hovering over its young (Dt. 32:11) or Jeremiah's tremulous bones (Jr. 23:9). The kind of motion is evident from its effect. Light is a form of vibration. This explains what follows, for light and heat separated the gases and liquids and solids.

3 Let there be . . . was] These two verbs are exactly the same in Hebrew. This form is neither imperative nor past, but may be rendered hundreds of times by becomes.

6 firmament] The Hebrew stem means stamp. Gold foil was stamped out in making the vestment of the chief priest (Ex. 39:3); in creation the earth was stamped (Is. 42:5) or solidified by gravitation, and so also the gaseous envelope of the earth was

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stamped into a thin layer surrounding it, which we call the **atmosphere**. Without this the light would be invisible, for light disappears in a vacuum. 'And coming is it to be so' has evidently dropped out of the Hebrew. The Septuagint supplies it.

8 'And seeing is the **Alueim** that it is **good**' has been preserved in the Greek version.

9 gather together]¹⁵ No fewer than fifteen Hebrew words are represented by this phrase in the venerable Authorized Version. As water can hardly be spoken of as gathered, it is better to use our idiomatic phrase, **flow together**. 'And flowing together is the water / under the heavens to one place, and appearing is the dry land'^o is supplied from the Septuagint.

10 gathering together] We use the word **confluence** for the flowing together of waters.

11 grass]⁴ This Hebrew word the A.V. translates **green** and **herb** also. But other stems fit them better. Other occurrences of this word call for a much wider term, such as **verdure**. 'for its from-kind and for its likeness'^o has fallen out of the Hebrew text. 'and'^c is found in the Septuagint, the Samaritan and the Syriac, so we are compelled to insert it. **yielding** is literally **doing** in Hebrew. See the margin.

12 12 21 21 24 24 25 25 25 after his kind] The Hebrew connective here used means **to** or **for**, but hardly **after**, even in the sense of **like**. Kind, a natural group, may denote a race, a genus, a sort, or a variety, so is too indefinite a term to represent this Hebrew word. The stem means **from**, and denotes all that descend **from** a creative original by generation. Our nearest seems to be **species**. We call it a **from-kind**.

14 lights] This is a special form of the stem which denotes **light givers** or **luminaries**. seasons]⁵ This word occurs over a hundred times, yet it is hardly ever translated **season** in the A.V., but appointed, assembly, congregation, least, solemn, synagogue, and time. But a special period of time is very often expressed by another Hebrew stem. The word does not refer to the **seasons** of the year. It makes the heavenly luminaries the great clock by which **appointments** are kept.

17 set]³⁵ The Hebrew is literally **give**. It does not locate the luminaries in the atmosphere, but records the fact that their light belongs there, and is not visible outside the atmosphere. 'give light' indicates that the Hebrew reads **cause light**.

20 20 21 bring forth abundantly . . . moving] Both expressions have the same stem, which the A.V. also renders abundantly, breed, bring forth, or increase, as well as move and creep. The context deals with the difference between plants and animals, so all breeding is out of place. As it is applied to the weasel, the rodent, the lizard and the chameleon (Lv. 11:30), it cannot mean creep, either. The word **roam** seems to be the nearest we have in English. Plants are stationary, but animals **roam** about from place to place. 20 21 24 2:19 creature] The A.V. renders the word **soul** by any⁴, appetite², beast² body⁷, breath¹, creature⁹, dead³, desire⁵, ghost³, heart¹⁵, life¹¹⁰, lust², man³, mind¹⁵, one¹, own¹, person³⁰, pleasure⁴, self¹⁰, thing², will⁴, fish¹, hearty¹, mortal¹, etc., the number of times indicated, in the revered Authorized Version. Here, and in verse 24, it is rendered **creatures**. In verse 30 it is **thing** (or it may stand for **life**). The phrase **living soul** is used in verses 20 21 24 of animals before it is used of a human being (2:7). It is applied to all creatures of the soil who are made alive by spirit, hence have sensation. 20 21 22 26 28 30 2:19 20 fowl] is now confined chiefly to edible birds. Here the point lies in motion through the atmosphere, and includes all with wings, **flyers**, the noun of the verb, **fly**.

21 whales] appears elsewhere as dragon, sea monster, serpent. The skeletons of these that have been found show that they probably were **monsters** of various sizes and shapes. creature] **soul**. See verse 20. brought forth abundantly] **roams**. See verse 20. 21 21 after their kind] **for their from-kind**. See verse 11. 22 fowl] **flyer**. See verse 20.

22 multiply] This weaker form denotes **increase**.

24 creature] **soul**. See verse 20. As these animals had both bodies and spirits, **soul** is the figure of Near Association, as indicated by **N**. Literally it refers to the possession of sensation. 24 24 after his kind] **for its from-kind**. See verse 11. 24 cattle] This is also rendered behemoth, but mostly **beast**, in the A.V., which is the constant C.V. translation. 24 25 26 26 30 creeping thing] **moving animal**, which goes about seeking sustenance. 24 24 after his kind] **for its from-kind**. See verse 11. 24 25 30 2:19 20 3:1 14 beast]⁵ The A.V. translates five different stems by **beast**¹³⁶. This word is simply **living**, and means **any life, or animal**.

25 25 25 after his kind] See verse 11. 25 that creepeth] **moving**. See verse 24.

26 'and'^c indicates that **and** is lacking in the Hebrew, but is found in both the Septuagint and Samaritan texts. have dominion] Literally, it reads [put or keep] **down**. The A.V. renders it **prevail against, reign, and rule**. C.V. has **sway always**. fowl] **flyer**. See verse 20. 26 creeping thing that creepeth] **moving animal moving**.

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28 **replenish]** This is the common verb fill, and is often so rendered in the A.V. Replenish now denotes to fill again. 'and 'over the beast'] is in the Septuagint and Syriac. 'and over all the earth'] is supplied by the Greek translation. **fowl]** flyer. See verse 20.

29 **bearing]** This is the same stem as the noun seed. **yielding]** This is the same as bearing, above in the same verse, and means seeding. **meat]** Obsolete for food.

30 **beast of the earth]** living one, or land life. See verse 24. **fowl]** flyer. See verse 24. **wherein there is life]** which has in it a living soul. The word soul is omitted in the venerable Authorized Version. **meat]** Obsolete for food. No meat was eaten before the deluge (Gn. 9:3).

2:1 **Thus]**⁷ is the usual letter for **And**. It is a connective, not an adverb.

2 **ended]**¹⁴ Elsewhere A.V. uses **finish**" mostly, like the C.V. **seventh]** Both the Greek and Syriac versions have 'sixth', which seems more in accord with other passages. **rested]**¹² ceasing, the passage "day and night shall not cease" (A.V.) shows that it cannot denote rest from toil.

3 **sanctified]** In order to distinguish the forms of the stem **holy**, the C.V. uses **be holy** or **hallow** for the simple stem, and **sanctify** for the causative, as in Nu. 20:12 (A.V.). The A.V. also uses **consecrate**, **prepare**, **proclaim**, **appoint**, **bid**, **dedicate**, **wholly**, **kept**, etc. **rested]** ceases. See verse 2.

4 **generations]** The A.V. uses this term for two different stems. To keep them distinct **genealogical annals** is preferable here. This is the first of the eleven annals which occupy the remainder of the book. It is used figuratively to denote the offspring of the heavens and the earth, just as in 5:1, we have Adam's descendants up to Noah. **Lord]** The A.V. uses this expression for seven different Hebrew ones. This one is generally called Jehovah now, although we transliterate the actual Hebrew, making it **Ieue** (pronounced Eeehooeh). The C.V. distinguishes all the different divine titles.

5 **plant]**⁸ A.V. also has **shrub** in Genesis 21:15. The C.V. renders it consistently. **grew]**¹² This stem the A.V. renders **bear**, **bring forth**, **branch**, **bud**, **spring up**, etc., all of which are better expressed by **sprout**. **till]** suggests plowing and preparing for seed. The Hebrew is a much wider thought, including all needful service. Figuratively, **serve**.

6 **mist...watered]** An ascending mist dries the earth, but **humidity** from beneath **irrigates** the surface. Five other Hebrew stems are rendered **water** by the A.V. This one they translate **moisten** and **give** or **cause**, or **let** or **make drink**. See the margin.

7 **dust]**⁹ The A.V. renders this stem **ashes**, **earth**, **ground**, **mortar**, **powder**, **rubbish**, as well. The human frame contains much moisture, and is continually renewed by plants that grow only in oxidized earth which contains the mineral elements of which it is composed, combined with water, that is, **soil**. **breathed]** This is not the verb of the following noun, **breath**, but another stem, **respire** or **blow**, which the A.V. renders **also blow**, **give up**, **seething**, **snuff**, etc. **life]** This is plural. This part of Genesis deals with generation, and the breath here spoken of has been the basis of all the living which have sprung from the first human. **living soul]** This identical phrase has been rendered "creature that hath life" in 1:20, **living creature** in 1:21 and 24, and **life** in 1:30, when applied to the animals. The C.V. consistently renders it **living soul**, as it registers our likeness with the lower animals, not a contrast.

9 **grow]** **sprout**. See verse 5. **pleasant]**¹² This stem they render **covet**, as the C.V., besides **beauty**, **delectable**, **delight**, **desire**, **goodly**, **lust**, **precious**, etc. **nsight]** The whole man covets, not merely the **nsight**. It is figurative.

10 **river]**¹ The A.V. also renders it **stream**, which is the constant C.V. rendering. **water]** **irrigate**. See verse 6.

11 **compasseth]**⁸ The stem here used is translated by about fifty variants in the A.V., meaning **surround**.

12 **bdellium]** This seems to be transliterated from the Hebrew **bdulch**. It is supposed to be the pearl. **river]** **stream**. See verse 10.

13 **Ethiopia]** The Hebrew is **Kush**, the same as the son of Ham (Gen. 10:6). It is not certain that it is the modern **Ethiopia**. **compasseth]** See 11.

14 **Assyria]** This may not coincide exactly with later **Assyria**, so the C.V. renders it as the Hebrew **Ashur**.

15 **'that He had formed'**, Septuagint only. **put]**²⁰ The stem here used means **cause stop**, or **leave**. **dress]** is no longer used in this sense. It is the same word as "till," in verse 5, which the C.V. renders **serve**.

16 **commanded]**⁸ is used by the A.V. for **say**, **speak**, and **instruct** (C.V.). The latter they render **appoint**, **bid**, **charge**, **order**, etc., as well.

17 **surely]** This emphatic adverb is often necessary, but in this case, the literal to die

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shall you be dying is an exact description of the mortality which came to Adam and his posterity.

18 20 meet] These are totally different from the other Hebrew words for meet. Literally they read as-front, which the C.V. renders idiomatically as his complement.

19 'furthermore⁹ was preserved by the Septuagint. Lord] fits the Hebrew Adun, but not Ieue, Who is, and Who was, and Who is coming (Rev. 1:8). The Authorized Version uses it for Adun (Adjudicator), and Bol (possessor), and master, and chieftain, and chief, and general. beast] should be life. See 1:24. fowl] flyer. See 1:20. air] should be heavens as 1:1 8 9 14 15 20 26 28 30 2:1 4 4.

19 20 Adam] the before a name makes it a common noun in Hebrew. It may, of course, refer to him, yet not as an individual, but as a member of the race. creature] soul. See 1:20. gave]¹² Nearly twenty words, including give, are used for call (C.V.) cattle] beast. See 1:24. fowl] flyer. See 1:20. 'every⁰ dropped out of the Hebrew text. beast] life. See 1:24.

21 deep sleep . . slept]. Two different words. The first is stupor. ribs]. This stem is rendered beam, board, chamber, corner, leaf, plank, side in the A.V. Only here is it "rib." It denotes an angular enclosed space. The "boards" of the tabernacle consisted of two planks, forming an angle vault. Here the female parts of humanity are severed from the male, to build the woman. The breasts of the male are a vestigial reminder that humanity was originally bisexual. instead] Literally it is under, as in Gen. 7:19.

22 made]¹⁴ This is a special term which the A.V. almost always translates build.

23 now]¹¹ The same word the A.V. translates once in Gen. 18:32. 'her" The Samaritan text and Septuagint supply this word.

24 leave]¹⁴ The A.V. has forsake (C.V.) 123 times, leave 67 times. cleave] This hapless word has two opposite meanings, to cling and to separate, which is unfortunate in this context, so we avoid it. 'twon is added by both the Samaritan and the Septuagint texts.

25 were . . ashamed] shame . . selves. This is the only occurrence of the reflexive or self form. The C.V. seeks to convey all grammatical distinctions, such as this, even if, at first glance, they do not seem to be important.

3:1 subtil] The A.V. only here. Elsewhere crafty and prudent. beast] living thing, or life. See 1:24. 'serpent⁰ from the Septuagint. Yea]³ Indeed. No affirmation. every] English idiom demands that we say alany.

3 but] is literally and, which the context may give a slight negative tinge, ayet. The A.V. uses but for fifteen different Hebrew stems. die] This should be dying, the incomplete form.

4 surely die] This may be a figure, as in the A.V., but the context shows that it was literal, for they became dying, or mortal, to eventually die.

5 gods] This is exactly the same as God, in the same sentence. How could they know of other gods? See 3:22. We transliterate the divine titles, so this form is Alueim.

6 pleasant]¹² The A.V. never uses this word for this Hebrew stem elsewhere, but lust, desire, etc. The C.V. uses yearn and lust, to suit the context. desired]¹² This is the word the A.V. renders, "[Thou shalt not] covet." wise] This Hebrew word, intelligent¹¹, is also rendered heart¹, wise¹⁸ in the A.V.

7 aprons] Elsewhere the A.V. has girdle, and the verb gird. But this is usually narrow. When made of fig leaves it would be a girdle skirt.

8 voice] Walking makes a sound¹⁹, not a voice. cool] Nowhere else so rendered. The same as spirit (1:2), and wind (8:1). trees] Only one tree. So Samaritan and Septuagint also.

9 'Adam⁰ is supplied by the Septuagint.

10 'walking⁰ has dropped out of the Hebrew.

11 commanded] instruct. See verse 2:16 not] is used for nearly a dozen Hebrew stems, which the C.V. keeps distinct. C.V. avoid.

13 beguiled] only here in A.V. Other places mostly deceive. C.V. always lure.

14 cattle] beast. See 1:25. beast] life. See 1:24. belly]⁵ from five stems in A.V. torso. Occurs only twice (Lv. 11:42). dust] soil. See 2:7.

15 bruise]⁸ This Hebrew word is also rendered break and cover in the A.V. C.V. hurt.

16 greatly multiply] The Hebrew figure, Multiplying, yea, multiplying seems more expressive in this case. sorrow]²⁰ A.V. grief, ten times, as C.V. 'the groaning off is found in the Septuagint. conception] The same stem as mountain, it means pregnancy. desire] The Septuagint has from-turn, which shows that shb has been mistaken for shq, and that the early Hebrew read return or restoration.

17 'alone⁰ was preserved by the Septuagint. 'when you *serve it⁰ is from the Septuagint.

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18 thistles] represents a distinct plant (2 Ki. 14:9). The word here is literally **about-about**, and it would seem to include all weeds. bring forth] is the same word as 2:5 grow. It should be **sprout**.

19 face is literally noses, or nostrils. See margin. dust] soil. See 2:7 shalt . . return] It is a present process also, **you are returning**.

21 coats] are outer, upper garments, but these were single tunics.

22 ever] is used by the A.V. for permanent²⁴, further²⁵, eon²⁶, perpetuity², continual². The word oulm, here used, is in the singular, but occurs often in the plural (Is. 26:4, 45:17, 51:9). It is used of the past (Gen. 6:4). It is often followed by and further (Ex. 15:18). It is translated by the Greek *aión*, eon or age, in the Septuagint. Hence it should be eon, a period with a definite duration, not endless.

24 placed]⁸ This stem the A.V. usually renders tabernacle. 'him' and 'And he set' from the Septuagint shows that Adam tabernacled and the cherubim were set. cherubims] The ending —im is plural and needs no s. every way] the reflexive, itself.

4:1 conceived] pregnant, from the stem prominent. In the margin is the meaning of Cain's name. gotten]¹⁴ acquire, or get by one's own efforts.

2 again]¹ proceeding, not repetition. keeper]¹² grazier, from the stem, graze. sheep]⁶ flock of small cattle, as verse 4. tiller] Jacob served (not tilled) for Rachel (29:18).

3 process] as in "the end of all flesh" (6:13). time]⁶ as in "God called the light day"¹¹⁶⁷ (1:5). offering]⁷ as a present²⁸ for Esau (32:13).

5 respect]⁸ means give heed in other places. wrath]⁹ as A.V., Ez. 3:14, "the heat of my anger." 5 6 falling is figurative to express dejection.

7 accepted]¹² reverse of previous figure *Nlift*¹⁷. door]⁸ a tabernacle (3:24) has no real door, like the temple (1 Ki. 6:31), which is a different word. This was an opening. sin]⁶ A.V. has sin offering, elsewhere over 100 times. Cain had offered a present offering without a sin offering. lieth]⁵ The firstling of the flock reclined (4:4). desire] 'restoration', according to the Septuagint.

8 'Go will we to the field', is supplied by the Septuagint and the Samaritan. slew]¹³ A.V. also has kill in 12:12. Another word is "slay."

11 earth]⁶ ground. Same as 2:15.

12 yield]¹³ give, as in 1:29. strength]²⁰ vigor. Nearly 30 Hebrew words are rendered strength in the A.V. 12 14 fugitive]⁴ rover. There is no thought of flight. vagabond]² wanderer, as A.V. in Prov. 26:2.

13 punishment]⁹ depravity. Nine stems are not discriminated in the A.V.

14 earth]⁵ ground⁴³. See verse 2:5. hid]¹⁶ conceal. Not the same as 3:8. fugitive, vagabond] rover, wanderer. See verse 12. slay] kill. See verse 8.

15 'Alueim]⁶ was in the ancient Hebrew text, according to the Greek Septuagint version. Therefore] 'Not.' The letter a dropped out of the Hebrew text. slayeth] killing. As in verse 8. Lord] Ieue. See 2:4] set] place. mark]¹⁸ sign, as in 1:14. upon] for. Not like Ex. 13:16. lest]⁴ to avoid. As 3:11. kill]¹⁰ smiting³⁵⁰. So A.V. also translates usually.

16 went out]⁸ faring forth, as 2:10, and often. 'Alueim] was in the ancient text.

17 conceived]⁴ pregnant, as in 4:1. after]⁹ as. So A.V. very often.

19 other]⁶ second¹⁰⁰. As 1:8 and 2:13.

21 handle Hb. grasp. See margin. Fig. Association. organ] Obsolete. shepherd's pipe.

22 also] moreover. See 3:6 and 4:26. instructor]⁸ Here only in A.V. forger. artificer] may also be tool. brass] copper. Brass is an alloy, not used anciently.

23 hearken]⁸ give ear, causative of ear. Hearken belongs to hear. have slain] killed. As in verse 8. wounding]¹⁰ injury. Another word denotes wound (Ez. 26:15). young man]³ boy, as A.V. Jl. 8:3. hurt]¹⁰ welt. Same word as "stripes" in Is. 53:5 (A.V.)

25 'Evec has been preserved in the Septuagint and Syriac. 'pregnant' and 'saying' have dropped out of the Hebrew. appointed]²⁰ should be, set, the meaning of Seth. slew] kills. See verse 8.

26 also] moreover. See 3:6. Enos] Enosh, as A.V. has it correctly in 1 Ch. 1:1. 'this one' was preserved by the Septuagint. began] Septuagint differs. Hebrew looks like 'wounded'. See 23. men] Not in Hebrew. Enosh seems to be meant. Lord] Ieue. 'Alueim] dropped out of the Hebrew.

Pleiades
Jb9:38-31 Am58

*Celestial
Sphere*
Ph210

STARS
Gn1:16 15:5 22:17 26:4 37:9
Nu24:17 1Ch27:23 Jb9:7
Jb22:12 Jl 2:10

VIEW
OF THE
UNIVERSE
FROM THE
EARTH

SUN
Gn1:5 12:19 23:37 37:9 Is1:31 10
Jr3:13 35 Joel3(4):15
MOON
Gn37:9 Jl2:10 Jb3:9 2

over all of the h. Ep4:10
on-heavens
bodies 1Cl5:40
seated Eph1:20 28
glory 1Co 1:54 0
blessing Ep1:3



Terrestrial
third heaven 2Cl2:2
Ionosphere

Heavens
through the h. Hb4:14

Stratosphere

Water

Atmosphere

Chaos : Land
Water

Subterranean

Gn1:2 7:11 8:2 4:9 5 Dt3:31:3
Lu8:31 Ph2:10 Rv9:1 11:7 20:1



Al ueim
SUBJECT-OR-TO-S
(To-subjectors)

IN A BEGINNING

COMMONLY CALLED
“GENESIS”

1 Dt32:28 Ps33:9

Pr31:9 Ec3:11 Is45:12 Jr5:15

Jn1:1 Col1:16 Hbl10 Rv4:11

12- Disruption=Readjustment -2-24

2 Is45:18 Jer4:23 2Pt3:6 2

1*one spirit in plural

1-2-81 Readjustment-

Cessation 21-3 3

-2-5 Light 14-19 4

5 light is vibration

5 Ps119:180 2C46 5

4 Ec3:11 116

6 Ps74:16 922 10420

6-8 Atmosphere=Water-
souls 20-23

atmosphērērō STAMP 7

atm makes light visible.

water above (descends

in deluge, or flood). 8

8 Jb37:18 Ps136:5 Pr8:28

9-13 Land=Land- 9
life 24-31

10 Jb26:10 38:8 Ps33:7 10

95:8 104:8 136:6 Jr5:22

Pr 8:29

11 from-kind FROM-cause

yieldING

12 Lu6:44 12

yieldING

13

-2-5 Light 14-1 14

14 Ex25:6 27:20 35:14 Jr10:2

15 Ps8:3 74:16-17 15

11-23 Heavens and Earth=Annals 24-50:26 11 Creation=Disruption 12-

Created by the Alueim were 'the heavens and 'the earth.

12- Disruption=Readjustment -2-24

“Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos.

“Yet the spirit of the Alueim is vibrating over the surface of the water. And saying is the Alueim, “Become light!” And it is becoming light. And seeing is the Alueim 'the light, that it is good. And separating is the Alueim between the light and^{bt}the darkness. And calling is the Alueim^{to}the light “day,” and^{to}the darkness He calls “night.”

And coming is it to be evening and coming to be morning, day one.

And saying is the Alueim, “Become shall an atmosphere in the midst of the water, and^bcoming is a separation between water 'and water.'” And coming is it to be so. And making is the Alueim 'the atmosphere. And separating is He between the water which is 'under^{to}the atmosphere and^{bt}the water which is[/]above^{to}the atmosphere. And calling is the Alueim^{to}the atmosphere “heavens.” And seeing is the Alueim that it is good.”

And coming is it to be evening and coming to be morning, the second day.

And saying is the Alueim, “Flow together shall the water from under the heavens to one place, and appear shall the dry land.” And coming is it to be so. And flowing together is the water[/]under the heavens to one place, and appearing is the dry land.” And calling is the Alueim^{to}the dry part “land” [or “earth”] and^{to}the confluence of the water He calls “seas.” And seeing is the Alueim that it is good.

And saying is the Alueim, “Verdant shall become the land with verdure; with herbage seeding seed 'for its from-kind and for its likeness.' and^{with} the fruit tree whose seed is in it yielding fruit for its from-kind, on the land.” And coming is it to be so. And forth is the land^cbringing verdure; herbage seeding seed for its from-kind, and for its likeness, and the 'fruit' tree whose seed is in it, yielding fruit for its from-kind, 'on the land.' And seeing is the Alueim that it is good.

And coming is it to be evening and coming to be morning, the third day.

And saying is the Alueim, “Become shall luminaries in the atmosphere of the heavens, 'to^cgive light on the earth,' to separate between the day and^{bt}the night. And they come to be for signs and for appointments, and for days and years.” And there come to be^tluminaries in the atmosphere of the heavens to^cgive light on the earth. And coming is it to be so.

Gn. 1 Heavens and Earth, Readjustment, Living Soul²⁰ Land life²⁴

16 And making is the Alueim 'two 'great 'luminaries, 'the greater 'luminary for 'ruling the day, and 'the smaller 'lu-^{Al ueim}
 17 minary for 'ruling the night, and 'the stars. And bestowing ^{SUBJECT-OR-TO-S}
 'them is the Alueim in the atmosphere of the heavens to ^(To-subjectors)
 18 'give light on the earth, and to 'rule in the day and in the ¹Impersonation
 night, and to separate between the light and ^bthe darkness. ¹⁸ Ps83 1367
 And seeing is the Alueim that it is good.

19 And coming is it to be evening, and coming to be morn-
 ing, the fourth day.

20 And saying is the Alueim, "Roam shall the water with the ⁶⁻⁸ Atmosphere=roaming, living ⁿsoul, and the flyer shall fly over the earth ^{Water souls 20-23}
 on the face of the atmosphere of the heavens." ⁷ And coming ^{20 27 19 94 5} Lv1146
 21 is it to be so." And creating is the Alueim "great 'monsters. ²¹ Ps10425
 and 'every 'living 'moving ⁿsoul, with which the water roams, for their from-kind, and 'every winged flyer for its ^{f-k}FROM-caused from-kind. And seeing is the Alueim that it is good.

22 And blessing 'them is the Alueim, ^{to}saying, "Be 'fruitful and increase and fill 'the water 'of the seas. And the flyer is to be increasing in the earth."

23 And coming is it to be evening and coming to be morning, the fifth day.

24 And saying is the Alueim, "^cBring forth^r shall the earth ⁹⁻¹³ Land=Land-the living ⁿsoul for its from-kind, beast and moving animal ^{life 24-31}
 and land life for its from-kind." And coming is it to be so.

25 And making is the Alueim 'the land life for its from-kind, and 'the beast for its from-kind, and 'every moving animal of the ground for its from-kind. And seeing is the Alueim that it is good.

26 And saying is the Alueim, "Make will We humanity in ^{huAdm LIKEST}
 Our image, 'and^aaccording to Our likeness, and sway shall ^{26 27 51 3 98} Ps86
 they 'over the fish of the sea, and 'over the flyer of the ^{Pr822-31 Jnl14 Acl726}
 heavens, and 'over the beast, and 'over all land ^{"life"}, and ^{IC113-11 Col15 Hb13}
 'over every moving animal moving on the land." ^{Ja39 Rv314}

27 And creating is the Alueim 'humanity in His image. In ^{27 27 18-24}
 the image of the Alueim He creates 'it. Male and female He creates 'them.

28 And blessing 'them is the Alueim. And saying to them is the Alueim, "Be 'fruitful and increase and fill 'the earth, and subdue it. And sway 'over the fish of the sea, and 'over the flyer of the heavens, 'and 'over the beast, 'and 'over all the earth,' and 'over all life 'moving on the land."

29 And saying is the Alueim, "Behold, I give to you 'all herbage seeding seed, which is on the surface of the entire earth, and 'every 'tree which has in it the fruit of a tree

30 seeding seed. For you it is coming to be for food. And for all 'land life, and for every flyer of the heavens, and for every moving animal on the land, which has in it a living soul, 'all green herbage is for food." And coming is it to be so.

31 And seeing is the Alueim 'all ^wthat He had made, and, behold, it is very good.

And coming is it to be evening and coming to be morning, the sixth day.

Cessation 2² Annals, Human Formation⁵ Food⁹ 17 Streams¹⁰ Serve¹⁵ 2

1 Dt426 Ps336 2P37 2 And finished are the heavens and the earth and all their host.

1-2-31 Readjustment- Cessation 21-3 2 And finishing is the Alueim, on the 'sixth' day, His work which He does. And ceasing is He 'on the seventh day from

3 all His work which He does. And blessing is the Alueim 'the seventh day, and hallowing 'it, for in it He ceases from all His work, which the Alueim creates to make.

Link 4 These are the genealogical annals of the heavens and the earth, 'when they were created.

I e u e
Will-be-ing-was

11-23 Heavens and Earth=Annals 24-5028 2-4-25 Human 425-26 4-7 Man-Woman 18-25

5 111 12 20 24 74 5
Jb3826 Ps902 10414 2P37

IRRIGATES DRINKIZES 6
7 120 319 28 722
Ps10314 Ecl27 1C1545 7
Adm 1 = B.C. 5465

8 Plants 15 8
■Odn LUXURY
s 328 24 416 1s513
9 Food 16-17 9
9 322 Pr318 1180 Jn648
51 58 Rv27 222 14

10 Rivers 11-14 10
IRRIGATES DRINKIZES
10 Rivers 11-14
PPhish un DIFFUSER 11
HChuile Travailer 12
11 1029 2518 1S157
aGich un FORTH-RUSHER 13
Kush BURLY 14
HChd ql ONE-fleet
Ashur PROGRESSING
BPhrth FRUITS

8 Plants 15 15
1s 324
16 32 9 Food 16-17 16
17 34 55 Ex1912 2112 17
Lv202 9 Nu1535 1K2s7
42 Ac530 Ro623 1P224

4-7 Man-Woman 18-25 18
19

In the day Ieue Alueim made the earth and the heavens, and every shrub of the field ere it is coming to be in the earth, and all herbage of the field ere it is sprouting, at that time Ieue Alueim does not bring rain on the earth, and there was no human to serve 'the ground.

Yet humidity is ascending from the earth and irrigates 'all the surface of the ground.

And forming is Ieue Alueim 'the human of soil from the ground, and He is blowing into his nostrils the breath of the living, and becoming is the human to a living soul.

And planting is Ieue Alueim a garden in Eden, 'in the east, and He is placing there 'the human whom He forms.

And 'furthermore' sprouting is Ieue Alueim from the ground every tree coveted 'by the sight and good for food, and the tree of the living in the midst of the garden, and the tree of the knowledge of good and evil.

And a stream is faring forth from Eden to irrigate 'the garden, and thence it is being parted and comes to four heads.

The name of the one is Pison. It is 'that surrounding 'the' entire land of Havilah, where there is gold, and the gold of 'that land is exceedingly good. There is the pearl and the onyx stone. And the name of the second 'stream is Gihon. It is 'that surrounding 'the' entire land of Kush. And the name of the third 'stream is Hiddekel. It is 'that going east of Ashur. And the fourth 'stream, it is the Euphrates.

And taking is Ieue Alueim 'the human 'that He had formed' and is leaving him in the garden of Eden to serve it and to keep it.

And instructing is Ieue Alueim on the human, to saying, "From every tree of the garden, you are to eat, yea, eat. Yet from the tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, to die shall you be dying."

And saying is Ieue Alueim, "Not good is it for the human for him to be alone. Make for him will I a helper as his complement." And 'furthermore' Ieue Alueim, having formed

Gn. 2-3 Annals, Heavens and Earth, Woman built²¹ Serpent 3¹ Trees³
 from the ground 'all 'field life and 'every flyer of the heavens, He is also bringing it to the human to see what he will ^{huAdm LIKEST} call to it. And whatever^y the human living ⁿsoul is calling to
 20 it, that is its name. And calling is the human the names for ^{so} 1C11⁹ 1Ti2¹³ every 'beast and for 'every^o flyer of the heavens, and for all 'field life. ^aYet for the human He does not find a helper as ^{I e u e} Will-be-ing-was his complement.
 21 And 'falling is a stupor on the human, caused by Ieue ^{Al u e im} ^{SUBJECT-OR-TO-S} Alueim, and he is sleeping. And taking is He one ^{of} of his (To-subjectors)
 22 angular organs and is closing the flesh under it. And Ieue Alueim is ^rbuilding 'the angular organ, which He takes from ^{ang=angle vault} Ez41 the human, into a woman, and bringing her is He to the ^(A.V.=chamber) human. And saying is the human, "This was 'once ^mbone ^{of} of my bones and ^mflesh from my flesh.^{to} This shall be called
 23 24 woman, for from 'herⁿ man is this taken." Therefore a man ²⁴ Mt19⁵ 1C61⁸ Ep5³¹ shall forsake 'his father and 'his mother and cling 'to his
 25 wife, and they 'twoⁿ become ^{to} one flesh. And coming are they two, the human and his wife, to be naked, ^ayet are not shaming themselves.

31-24 Failure 41-24 31-5 Living Creatures -24

3 And the serpent comes to be the craftiest ^{of} of all 'field life which was made by Ieue Alueim. And saying is 'the serpent^o to the woman, "Indeed! ^{tt}Then the Alueim says, 'Not ^{then THAT} eat shall you from ^aany tree of the garden'?" ^{any ALL}
 2 And saying is the woman to the serpent, "From the fruit ^s 21⁶ 17 1Ti2¹⁴ 3 of the trees of the garden we are eating, ^ayet from the fruit of the tree which is in the midst of the garden, the Alueim says, 'Not eat ^{of} it shall you, and not touchⁱⁿit shall you, lest you be dying.'"
 4 And saying is the serpent to the woman, "Not to die shall 5 you be dying, for the Alueim knows that, in the day you eat ^{of} it, ^aunclosed shall be your ^aeyes, and you become as the Alueim, knowing good and evil."
 6 And seeing is the woman that the tree is good for food, ⁶ Trees 22-24 and that it brings a yearning to the ^aeyes, and is to be ⁶ Mt43-10 1Jn21⁶ covet as the tree to ^cmake one intelligent. And taking is she ^{of} its fruit and is eating, and she is giving, moreover, to her husband with her, and ⁷they areⁿ eating.
 7 And unclosing are their ^aeyes, they two, and knowing are ⁷ Clothing 20-21 they that they are naked. And sewing are they fig 'leavesⁿ ⁷ Ro8³ and making for themselves girdle skirts.
 8 And hearing are they 'the sound of Ieue Alueim walking ⁸⁻¹² Man 17-19 in the garden in the windy part of the day. And hiding ^s 2S52⁴ 1K14⁶ Jr23²⁴ themselves are the human and his wife from the ⁿface of ^{Ep21³} Ieue Alueim, in the midst of a tree of the garden.
 9 And calling is Ieue Alueim to the human, and He is saying to him, "^aAdam!" Where are you?" ^{^AAdm LIKEST}
 10 And saying is he ^{to} Him, "The sound of Thee 'walking' hear I in the garden, and fearful am I, for naked am I, and I am hiding."
 11 And saying is He ^{to} him, "Did anyone tell ^{to} you that you are naked? From the tree of which 'alone' I instruct you to avoid eating, from it did you eat?"

Estrangement¹⁴ Judging¹⁶ Leaving Eden²³ Cherubim²⁴ Cain 4¹ 3-4

¹⁸ Dt13⁸ Jb31^{ss 12} And saying is the human, "The woman whom Thou gavest, withal, she gave to me from the tree and I am eating."

¹³ Woman 16 13
¹⁸ 2Cl1⁸ 14 And saying is Ieue Alueim to the woman, "What is this you do?"

And saying is the woman, "The serpent lured me and I am eating."

¹⁴ Estrangement 15 14

[▲]THAT

¹⁴ Is65²⁵ Mi7¹⁷

And saying is Ieue Alueim to the serpent, "As you do this, most cursed are you 'of every beast, and 'of all field life. On your torso shall you go, and soil shall you eat all the days of your lives.

¹⁴ Estrangement 15 15

¹⁵ 17⁷ 21¹² Ps4¹⁹

Jnl3¹⁸ Rol6²⁰ Ga3¹⁶

"And enmity am I setting between you and ^{bt} the woman, and between your ⁿseed and ^{bt} her ⁿseed. He shall hurt your ⁿhead and you shall hurt his ⁿheel."

¹³ Woman 16 16

¹⁶ Mtl2⁸ Lul³¹ Ga4⁴

1Cl1⁸ IT1²¹ 15

"And to the woman He says, "Multiplying, yea, multiplying am I your grief and 'the groaning of' your pregnancy. In grief shall you bear sons.

"Yet 'by your husband is your 'restoration,' and he shall rule 'over you."

8-12 Man 17-19 17

[▲]THAT

¹⁷ Ro8¹⁹⁻²³

And to the human He says, "As you hearken to the ⁿvoice of your wife, and are eating from the tree of which 'alone' I instruct you,^{to} saying not eat shall you from it, cursed shall be the 'ground' 'when you [▲]serve it,' 'for your 'sakes.' In grief shall you eat of it all the days of your lives.

¹⁸ And thorns and weeds shall it sprout for you, and you

¹⁹ shall eat 'the herbage of the field. In the ⁿsweat of your [▲]face shall you eat 'your^o bread, till your return to the ground, for from it are you taken, for ⁿsoil you are, and to soil are you returning."

7 Clothing 20-21 20

[▲]Ch^{ue} Living

²⁰ 41 2Cl1⁸ IT1²¹ 21

And calling is the human his wife's name Eve, for she becomes the ⁿmother of all the living.

And making is Ieue Alueim for Adam and for his wife tunics of skin, and is clothing them.

6 Trees 22-24 22

[▲]stretch^{SEND}

23 And saying is Ieue Alueim, "Behold! The human becomes as one of us,^{to} knowing good and evil. And now, lest he stretch forth his hand, moreover, and take 'of the tree of the living, and eat and live for the eon—!' And Ieue Alueim is sending him away from the garden of Eden to [▲]serve 'the ground whence he is taken. And He is driving out 'the human, and is causing 'him' to tabernacle 'at the east 'of the garden of Eden.

1-5 Living Creatures-24

'And He set' 'the cherubim, and 'a flaming sword' turning itself, to keep 'the way of the tree of the living.

31-24 Failure 41-24 1-18 Sons 17-24

[▲]Ch^{ue} Living 4

^oQin Acquired

[▲]E bl Vanity 2

⁸ 31⁷ Ju1¹ 3

And the human knows 'Eve, his wife, and pregnant is she and is bearing 'Cain. And saying is she, "I 'acquire a man, 'Ieue!'" And proceeding is she to bear 'his brother' Abel. And coming is Abel to be the grazier of a flock, "yet Cain becomes a 'server of the 'ground.

And 'coming is it, 'at the end of days, ^athat bringing is Cain, from the fruit of the ground, a present offering to Ieue. Abel also is bringing, he, moreover, from the firstlings of his flock, and from their fat. And heed is Ieue giving to

Gn. 4 Annals, Heavens and Earth, Patriarchs, Adam, Failure

5 Abel and to his present offering, ^ayet to Cain and to his ^{^Ebl} Vanity present offering He does not give heed. And ^ahot is ^{to} Cain's ^{^Qin} Acquired anger exceedingly, and ^rfalling is his face.

6 And saying is Ieue 'Alueim^o to Cain, "Why is ^{to} your anger ^{l e u e} Will-be-ing-was ^{^hot}? And why does your face ^rfall? Would you not, should ^{7 Lv43 625 82} you be ^cdoing well, ^alift it up? And should you not be ^cdoing ^{2C521 Ep52} well, ^tat the opening a ^asin offering is reclining, and for you is its ^rrestoration? And you are ruler ^{'over it.}" ^{res Ethushuqe^b RUN-}

8 And saying is Cain to Abel, his brother, "^{"Go will we to} ABOUT (literally) the field."ⁿ And ^bcoming is it, ^tat their coming to be in the ^{8 1Jn312 Ju11} field, ^a ^arising is Cain ^tagainst Abel, his brother, and killing ^{10 Mt2385 Hb1224} him.

9 And saying is Ieue 'Alueim^o to Cain, "Where is Abel, your brother?" And saying is he, "I do not know. The keeper of my brother am I?" And saying is 'the Alueim,^o "What have you done? The ⁱvoice of your brother's ⁼blood is crying to Me from the ground. And now, cursed are you [/]by the ground, which opens ^{its} ^rmouth wide to take your brother's ^{blood} from your ^ahand. ^{tt}As you are ^aserving ^{'the} ⁱground, ^{AS THAT} it will not continue to give its vigor to you. A rover and a wanderer shall you become in the earth."

13 And saying is Cain to Ieue 'Alueim,^o "Too great is my depravity to ^rbear. Behold, drive ^{'me} dost Thou out ^{'today} ^{14 38 Nu3519} off the surface of the ground, and from Thy ⁿface shall I be concealed, and become shall I a rover and a wanderer in the earth. And it ^bcomes that ^aanyone finding me will kill ^{Any ALL} me."

15 And saying to him is Ieue 'Alueim,^o "^{"Not} so. ^aAnyone ^{Any ALL} killing Cain, sevenfold shall it be avenged." And placing is ^{15 Ex48 9 17 1213} Ieue 'Alueim^o a sign for Cain, to avoid ^aanyone finding him ^{Ez2012 20}

16 smiting [']him. And forth is Cain faring from before Ieue 'Alueim,^o and is dwelling in the land of Nod, east of Eden. ^{NNud WANDERING} ^{Eodn LUXURY}

17 And knowing is Cain [']his wife and she is pregnant and bearing 'Enoch. And ^bcoming is it that he is building a city, ^{EChnuk DEDICATED} and calling is he [']the name of the city as the name of his son, Enoch.

18 And born to Enoch is 'Irad, and Irad generates 'Mehujael, ^{IrOird City-SUFFICES} and Mehujael generates 'Methusael, and Methusael gene- ^{MChu i-Al WIPE(out)-} rates 'Lamech.

19 And Lamech is taking for himself two wives, the one ^{MthMth u shal=} named Adah, and the second named Zillah. And Adah is bearing 'Jabal. He becomes the forefather of the tent dweller ^{Drying-ASK} ^{Lmk To-REDUCE} and the cattleman. And the name of his brother is Jubal. He becomes the forefather of all who ^ahandle the harp and the ^{AOde Ornament} ^{ZTzle Shadow SHADE} shepherd's pipe. And Zillah, moreover, she bears 'Tubal- ^{J'aDISINTEGRATER} ^{Julu bl Jubilee} Cain, a forger of every tool of copper and iron. And the sis- ^{handle GRASP} ^{ss Rul19 20} ter of Tubal-cain is Naamah.

23 And saying is Lamech to his wives:

"Adah and Zillah, hearken to my ⁿvoice!
Wives of Lamech, ^cgive ⁿear to my saying!

For a man killed I for my injury,
And a boy for my welt.

24 ^{tt}As sevenfold is the avenging of Cain,
^aThen seventy and seven is Lamech's."

^{AS THAT}

Sons and Daughters, Firstborn, Seth 5⁴ Enosh⁷ Cainan¹⁰ 5

Adm 230 25 Sons 26 25 And knowing is Adam 'Eve,' 'his wife, again. And 'pregnant' is she and bearing a son. And calling is she 'his name Seth, 'saying,' "For set for me has the Alueim another 'seed instead of Abel, for Cain kills him."

26 Jl232 25 Sons 26 26 And to Seth, moreover, to him is born a son. And calling is he 'his name Enosh. Then 'thls' one 'is wounded.' Yet he calls 'on the "name of Ieue 'Alueim.'

51-68 Progenitors 371-5028 51-5 Generation 61-8

1 Mt11 Lu388 5 This is the scroll of the genealogical annals of Adam: In the day the Alueim created Adam, in the likeness of the Alueim He made 'him. Male and female created He them. And blessing 'them is He, and calling 'their name Adam in the day they are created.

Ro514 IC1522 45

2 Adm 230 3 And living is Adam 'two' hundred and thirty years. And begetting is he one in his likeness, according to his image.

3 Ps515 Ro512-19 4 And calling is he 'his name Seth. And coming are the "days of Adam, after his begetting 'Seth, to be 'seven' 'hundred years. And begetting is he sons and daughters. And coming are all the "days of Adam, which he lives, to be nine 'hundred' and thirty years. And he died.

Al u elim SUBJECT-OR-TO-S 5 (To-subjectors) Adm 930

54-81 Distinguished 64-7 6 And living is Seth 'two' 'hundred' and five years. And begetting is he 'Enosh. And living is Seth, after his begetting 'Enosh, 'seven' 'hundred' and seven years, and begetting is he sons and daughters. And coming are all the "days of Seth to be nine 'hundred' and twelve years. And he died.

7 8 Adm 435 And living is Enosh 'a hundred' and ninety years. And begetting is he 'Cainan. And living is Enosh, after his begetting 'Cainan, 'seven' 'hundred' and fifteen years. And begetting is he sons and daughters. And coming are all the "days of Enosh to be nine 'hundred' and five years. And he died.

9 Adm 1132 And living is Cainan 'a hundred' and seventy years. And begetting is he 'Malaleel. And living is Cainan, after his begetting 'Malaleel, 'seven' 'hundred' and forty years. And begetting is he sons and daughters. And coming are all the "days of Cainan to be nine 'hundred' and ten years. And he died.

10 Adm 1340 And living is Malaleel 'a hundred' and sixty-five years. And begetting is he 'Jared. And living is Malaleel, after his begetting 'Jared, 'seven' 'hundred' and thirty years.

11 Adm 795 12 And begetting is he sons and daughters. And coming are all the days of Malaleel to be eight 'hundred' and ninety-five years. And he died.

12 M Mell-Al Praise-of- 13 And living is Jared a hundred and sixty-two years. And begetting is he 'Enoch. And living is Jared, after his begetting 'Enoch, eight 'hundred' years. And begetting is he sons and daughters. And coming are all the "days of Jared to be nine 'hundred' and sixty-two years. And he died.

13 SUBJECTOR 14 And living is Enoch 'a hundred' and sixty-five years. And begetting is he 'Methuselah. And 'walking' is Enoch 'with the Alueim, after his begetting 'Methuselah, 'two' 'hundred' years. And begetting is he sons and daughters.

15 Adm 1535

16 Adm 960 15

17 Adm 1122 18

18 Adm 1690 19

19 Adm 1122 18

20 Adm 1922

21 Adm 1287 21

22 Mthushlch Dte-will- 22

SEND Adm 1487 transferred

Gn. 5-6 Annals, Patriarchs, Adam, Sons and Daughters²⁶ Noah's Sons³²

23 And coming 'areⁿ all the ⁿdays of Enoch to be three ⁿhun- ⁿChnuk DEDICATOR

24 dred^{yr} and sixty-five years. And walking is Enoch 'with the ²⁴ 2K211 Hbl15 Ju14
Alueim. And not 'found' is he, for taken was 'he by the
Alueim.

25 And living is Methuselah a hundred^{yr} and eighty-seven Adm 1474

26 years. And begetting is he 'Lamech. And living is Methu-ⁿMth u shlch=selah, after his begetting 'Lamech, seven ⁿhundred^{yr} and
eighty-two years. And begetting is he sons and daughters. ⁿDie-will-SEND

27 And coming are all the ⁿdays of Methuselah, 'which he Adm 2256
lived,' to be nine ⁿhundred^{yr} and sixty-nine years. And he died.

28 And living is Lamech a hundred^{yr} and eighty-'eight^o years. Adm 1662

29 And begetting is he a son. And calling is he 'his name Noah, ²⁹ 63 821
to saying, "This one will console us 'because of our 'doings,"
and 'because of the grief of our ⁿhands, 'because of the

30 ground which Ieue 'Alueim^o makes a curse." And living is
Lamech, after his begetting 'Noah, five ⁿhundred^{yr} and 'sixty-

31 five years. And begetting is he sons and daughters. And coming 'areⁿ all the ⁿdays of Lamech to be seven ⁿhundred Adm 2227
^{yr} and 'fifty-three^o years. And he died.

32 And coming is Noah to be five ⁿhundred years of ^sage. And ^{age}son ^{s2} 101 1110
begetting is Noah 'three sons,' 'Shem, 'Ham, and 'Japheth. Adm 2164 Shem
^sShm PLACE or Name ^HChm WARM ^JI phth ENTICED

6 And ^bcoming is it that humanity starts to be multitudinous 51-5 Generation 61-3
on the surface of the ground, and daughters are born to ¹ 127 52

2 them. And seeing are sons of the alueim 'the daughters of
the human, that they are good, and taking are they for
themselves wives 'of all whom they choose.

3 And saying is Ieue 'Alueim^o "Not 'abide" shall My spirit in
the human for the eon, in ^wthat moreover, he is ⁿflesh. And
come shall his ⁿdays to be a hundred and twenty years." Adm 810

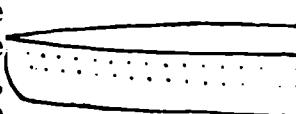
4 ^aNow the distinguished come to be in the earth in 'those 56-31 Distinguished 64-7
days, and, moreover, afterward, coming are those who are
sons of the alueim to the daughters of the human, and they
bear for them. They are the masters, who are from the eon,
mortals with the ⁿname.

5 And seeing is Ieue 'Alueim^o that much is the evil of 'hu-
manity in the earth, and every form of the devices of its

6 ^rheart is but evil all its 'days. And ^cregretting is Ieue 'Alue-
im^o that He made 'humanity 'on the earth, and grieving^{sf} to

7 His ^rheart. And saying is Ieue 'Alueim^o "Wipe will I 'the
humanity, which I have created, off the surface of the
ground, from human unto beast, and unto the moving animal,
and unto the flyer of the heavens, for I ^cregret that I have
made them."

Al u e im
SUBJECT-or-to-s
(To-subjectors)



ARK

8 ^aYet Noah finds grace in the ^aeyes of Ieue 'Alueim.^o 532 New Beginning 68
69-929 Forefathers 361-8 69 Time 928-29

9 These are the genealogical annals of Noah: Noah is a just ⁹ 522 24 71
man. Flawless became he in his generations. 'With the
Alueim ^rwalks Noah.

10 And begetting is Noah three sons, 'Shem, 'Ham, and 'Ja. 610 Sons 918-27
pheth. 10 532918 101 1Ch14

Masters 6⁴ Humanity Corrupt¹¹ The Ark¹⁴ Provision for²¹ Enter 7⁷ 6-7

11-18 Condition 821-917 11

I e u e 12
Will-be-ing-was

Nch Stop

And being ruined is the 'earth before the Alueim, and being 'filled is the 'earth with wrong. And seeing is 'Ieue' Alueim 'the 'earth, and behold! Ruined is it, for ruining is all 'flesh 'its 'way on the earth. And saying is the Alueim to Noah, "The 'era of" the end of all 'human' 'flesh is come before Me, for 'full is the 'earth with wrong 'because of their presence." Now behold Me ruining them 'with the earth.

614-22 Provision 820 14

14 Ex28 1349

Cubit=approx. 18 inches

18 711 88 16

17 Pr2910 17

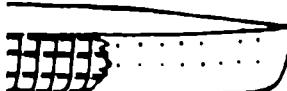
19 72 9 19

t. ¹ FROM-cause

ss Hbl17 22

71-24 Enters 81-19 7

s 619 Lvl2 10 14 2
sire MAN dam WOMAN



4

4 88

5

Adm. 262 6

7

8

8

"Make for yourself an ark of sulphur 'wood. With 'nests shall you make 'the ark. And shelter 'it from the inside and

15 from the outside 'with a sheltering coat. And this is 'how you shall make "the ark:" Three "hundred cubits is the length of the ark, 'and' fifty cubits its width, and thirty cubits its rise. 'Narrowing' you shall make it 'from the 'middle,' and to a cubit shall you finish it from ^{to} above. And the opening of the ark you shall place in its side. With nether, second and third decks shall you make it.

16 711 88 16
17 Pr2910 17
18 19 20 21
22

"And I, behold Me bringing 'a 'deluge of water over the earth to wreck all 'flesh, which has in it the spirit of the living, from under the heavens. All 'that is in the earth shall expire.

18 "And I set 'up 'My covenant 'with you. And come do you to the ark, you and your sons and your wife and your sons' wives 'with you. And 'of every beast and 'of every moving animal and 'of every living animal 'of all flesh, a pair from all, are you to bring into the ark, to 'preserve alive 'with you. 20 Male and female shall they be. 'Of 'every bird of' the flyer for its from-kind, and 'of 'every' 'beast for its from-kind, 'and' 'of every moving animal 'moving on' the ground for its from-kind. Pairs 'of all shall come to you, to 'preserve alive, 'male and female.'

21 "And you, take for yourselves 'of all food which is being eaten, and gather it to you, and it comes to be for food for you and for them."

22 And doing is Noah ^{as}according to all which 'Ieue' Alueim instructs 'him. So does he.

And saying is Ieue 'Alueim" to Noah, "Come, you and all your household, into the ark, for 'you I see righteous before Me in 'this 'generation. 'Of every 'clean 'beast you are to take to you seven by seven, the sire and his dam, and 'of the beast which is not 'clean, of it a pair, the sire and his dam. ^sAnd," moreover, 'of the 'clean" flyer of the heavens seven by seven, male and female, 'and 'of the flyer which is not 'clean, of it a pair, male and female, to keep alive 'seed on the surface of the entire earth. For, ^{to}seven days further, I will cause it to rain on the earth forty days and forty nights, and I will 'wipe 'every 'risen thing which I have made off the surface of the 'entire' ground."

5 And doing is Noah ^{as}according to all which Ieue 'Alueim' instructs him. And Noah is six 'hundred years of 'sage. And 7 the deluge of water comes to be on the earth. And coming is Noah, and his sons, and his wife, and his sons' wives 'with him, into the ark in view of the water of the deluge. 8 'Of the 'clean 'beast, and 'of the beast which is not 'clean, and 'of the flyer, and 'of" every animal which is moving on

Gn. 7-8 Annals, Patriarchs, Noah, Enter Ark⁹ Deluge covers Earth²⁰

⁹ the ground, pair by pair they come to Noah into the ark, ^{¹¹ Nch STOP}
male and female, as ^w the Alueim instructs 'Noah.'

¹⁰ And ^bcoming is it, 'after' seven 'days, ^athat the waters of
¹¹ the deluge come to be on the earth, in the six^{yr} hundredth= ^{11 12 4925 Dt3318}
year ^tof Noah's =life, in the second 'month, 'on the 'twenty- 2K72 19 Ecl23 Is2418
seventh' day ^tof the month. 'On 'this day rent are all the
springs of the vast submerged chaos, and the ^{vast} ^tcrevices of the ^{MUCH}
¹² heavens are opened, and ^bcoming is the downpour on the
earth forty days and forty nights.

¹³ 'On 'this very 'day come Noah, and Shem, ^aHam, and Japheth,
Noah's sons, and Noah's wife, and the three wives of his
¹⁴ sons, 'with them, into the ark, they and every 'living animal
for its from-kind, and every 'beast for its from-kind, and
every 'moving animal 'moving on the earth for its from-
kind, and every 'flyer for its from-kind, every bird of every
¹⁵ wing. And coming are they to Noah into the ark, pair by
pair, ^tof all ⁿflesh, which has in it the spirit of the living.
¹⁶ And those coming, male and female ^tof all ⁿflesh, come as
^w the Alueim instructs 'him. And closing 'the ark' is Ieue
'Alueim' about him.

¹⁷ And ^bcoming is the deluge forty days ^tand forty nights' on
the earth. And increasing are the waters, and lifting up 'the
¹⁸ ark, and it is high above the earth. And having the mastery
are the waters and they are increasing exceedingly on the
¹⁹ earth, and going is the ark on the surface of the water. And
the water has the mastery exceeding exceedingly on the
²⁰ earth. And covered are all the lofty 'mountains which are
under the entire heavens. Fifteen cubits ^tabove has the
water the mastery, and covered are ^{'all'} the mountains.

²¹ And expiring is all ⁿflesh 'moving on the earth, ^tof flyer,
and ^tof beast, and ^tof living animal, and ^tof every 'roaming
²² animal 'roaming on the earth, and every 'human. Everyone
which has the breath of the spirit of the living in his ⁿnos-
²³ trils, ^tof all ^wthat were in the drained area, dies. And ^wiped ^{2s 2P25}
off is 'every 'risen thing which was on the surface of ^{'all'}
the ground, from human ^tto beast, ^tfrom moving animal ^t, ^tFURTHER
^tto the flyer of the heavens. And being ^wiped are they
from the earth. ^aYea, ^{'only'} Noah is remaining, and what
²⁴ is 'with him in the ark. And ^{'lofty'} are the waters on the
earth a hundred and fifty days.

⁸ ^aNow ^cmindful is the Alueim of 'Noah and 'every 'living
animal and 'every 'beast' and 'every 'flyer and 'every 'mov-
ing animal' which is 'with him in the ark. And the Alueim
is causing a wind to pass over the earth, and subsiding are
² the waters. And being held in check are the springs of the
³ submerged chaos and the ^tcrevices of the heavens, and be-
ing shut up is the downpour from the heavens, and return-
ing are the waters off the earth, going and returning. And
abating are the waters ^tat the end of one hundred and fifty
days.

⁴ And resting is the ark in the seventh month, ^ton the
^{'twentys-seventh'} day ^tof the month, on the mountains of
⁵ Ararat. And the waters ^bcame to go and abate until the

^{71-24 Leaves 81-19}
^{1 716 2 711}



All flesh Expiring²³ Noah leaves Ark 8¹⁹ Builds Altar²⁰ Covenant²¹ 8

6 ⁶ 1K64 Ez4016 4116
7 ⁷ Lv1115 Dt1414



Adm 2263
9 stretch^{SENDING}
12 more^{add}

6 And it is ^bcoming, [']at the end of forty days, ^athat opening
7 is Noah a 'porthole of the ark which he had made, and send-
ing out is he 'a raven 'to see if the waters are slight'. And
forth is it faring, to fare forth and 'not' to return till the
drying of the water off the land.

8 And sending out is he 'a dove from 'him 'after it, [']to see
9 if the waters are slight over the surface of the ground. ^aYet
10 not find does the dove a resting place for the sole of her
11 foot, and she is returning to him to the ark, for the water
12 is on the surface of the entire earth. And stretching forth
13 is he his hand and taking her, and is bringing 'her to him
14 into the ark.

10 And waiting is he further another seven days. And pro-
11 ceeding is he to send out the dove from the ark. And coming
12 is the dove to him [']at eventide, and behold! A torn-off olive
13 leaf is in its beak! And knowing is Noah that the waters
14 are slight above the earth.

12 And waiting is he further another seven days, and 'once
13 more' is sending out 'the dove, [']yet not any more to return
14 to him further.

13 And ^bcoming is it, in the year six 'hundred and one 'of
14 Noah's life, [']in the first month, [']on day one 'of the month,
drained are the waters off the earth. And away is Noah
15 taking the 'covering of the ark, [']which he had made, [']and
16 seeing is he, and behold! Drained are 'the waters from' the
17 surface of the ground. And in the second month, [']on the
20 twenty-seventh day 'of the month, the earth is dry.

16 71 16 81 15 And speaking is 'Ieue' Alueim to Noah, ^{to} saying, ¹⁶ "Fare
16 forth from the ark, you, and your wife, and your sons, and
17 your sons' wives 'with you. [']And" every 'living thing which
18 is 'with you 'of all "flesh, 'of 'flyer, and 'of 'beast, and 'of
19 every 'moving animal moving on the earth, [']bring forth 'with
20 you. They also are to roam in the earth, and to be 'fruitful,
21 and increase on the earth."

18 And forth is faring Noah, and his sons, and his wife, and
19 his sons' wives 'with him. [']And" every 'living thing 'and
20 every 'beast, [']and every 'flyer, ["]and" every 'moving animal
21 moving on the earth, [']by their families they fare forth
22 from the ark.

614-22 Provision 820 20

^NNch STOP
I e u e
Will-be-ing-was

20 And building is Noah an altar to Ieue 'Alueim, [']and tak-
ing is he 'of every '^clean 'beast, and 'of every '^clean 'flyer,
and is 'offering up ascent offerings 'on the altar.

821-22 Covenant 98-17 21

^{more}^{add}
21 2S235
^{again}^{add}

21 And ^csmelling is Ieue 'Alueim' a '^restful 'smell. And say-
ing is Ieue 'Alueim' to His [']heart, "Not any more will I ^{to}
slight further 'the ground for the sake of 'humanity, for
the form of the human [']heart is evil from its youth. Neither
again will I ^{to} smite further 'all living 'flesh,' as ["]I have
22 done. In the future, all the days of the earth, seedtime and

Gn. 9 Annals, Patriarchs, Noah, Shem, Ham, Japheth, Flesh for Food³
harvest, and cold and warmth, and summer and winter,
and day and night shall not cease."

9 And blessing is the Alueim 'Noah and 'his sons. And say- ⁹¹ Blessing ⁷
ing is He to them, "Be 'fruitful and increase and fill 'the
earth 'and subdue it."

2 "And the fear of you and dismay due to you shall ^bcome ² Govern ⁶
on every living animal of the earth, "even on every flyer of
the heavens, 'and' in all which is moving on the ground,
3 and in all the fishes of the sea. Into your ^ahand are they
given.

"And^o every moving animal which ^{it} is living is coming to ⁻³ Food ⁴⁻⁵
be for food for you. As the green herbage I give to you 'all.

4 "Yea, only flesh 'with its ^asoul, its blood, you shall not eat. ⁻³ Food ⁴⁻⁵

5 Yea, and 'your blood for your ⁿsouls I will require. From ⁴ Hb922
the ^ahand of every living animal will I require it, and from ^{require INQUIRE}
the ^ahand of 'humanity. From the ^ahand of a man's ⁿbrother
I will require the ⁿsoul of a 'human. ^{shed POUR-OUT}

6 "The shedder of the blood of a 'human, 'by a human his ² Govern ⁶
blood shall be shed, for in the image of the Alueim has He ⁶ 126
made 'humanity.

7 "And you, be 'fruitful and increase, ^sand" roam in the ⁹¹ Blessing ⁷
earth and 'sway^o in it."

8 And ^{sa}speaking is the Alueim to Noah and to his sons 'with ⁸²¹⁻²² Covenant ⁹⁸⁻¹⁷
9 him, ^{to} saying, "And I, behold Me 'setting up 'My covenant ^{set UPRAISING}
10 'with ⁼you and 'with your seed after you and 'with every ^{10 121 24 219} Lv1146
'living ⁿsoul which is 'with you, 'with flyer 'and' 'with beast
and 'with all land life 'with you, 'with all faring forth from
11 the ark, for all the land life. And I ^{set} up 'My covenant 'with ^{set UPRAISING}
you, ^athat not cut off shall all ⁿflesh be in the future ^bby the
waters of a 'deluge, neither will there ^bcome a future deluge
'of water^o to wreck the 'entire^o earth."

12 And saying is 'Ieue^o Alueim 'to Noah, "This is the sign of ^{I e u e} Will-be-ing-was
the covenant which I am giving between Me and ^{bt} you and ^{bt} every living ⁿsoul which is 'with you for generations eonian:
13 'My bow I ^bbestow in a cloud, and it comes to be for a sign
14 of the covenant between Me and ^{bt} the ^aearth. And it ^bcomes,
'when I cloud over the earth with a cloud, ^athen appears
15 'My^o 'bow in the cloud, and I am ^creminded of 'My covenant,
which is between Me and ^{bt} you and ^{bt} every living ⁿsoul in
all ⁿflesh, and there is not to ^bcome a future ^{to}deluge of 'wa-
16 ter to wreck all ⁿflesh. And 'My^o 'bow ^bcomes in the cloud,
and I see it, to be ^creminded of the covenant eonian between
the Alueim and ^{bt} every living ⁿsoul in all ⁿflesh which is
17 on the earth." And saying is the Alueim to Noah, "This is
the sign of the covenant which I ^bset up between Me and ^{bt} ^{set UPRAISING}
all ⁿflesh which is on the earth."

18 And the sons of Noah who fare forth from the ark ^bare ^{Nch} STOP
Shem and Ham and Japheth. (And Ham, he is the father of ^sShm PLACE or Name
19 Canaan). These three are sons of Noah, and from these the ^{HChm} WARM
entire earth is scattered over. ^{JIpht} ENTICED
20 And starting is Noah as a man who ^{'a}serves' the ground, ^uKnoⁿ SUBMITTER
21 and planting is he a vineyard. And drinking is he ^{'of} the

610 Sons 918-27

Government 9⁶ Covenant⁹ Sons of Japheth 10² of Ham⁶ 9-10

Al u eim
SUBJECT-OR-TO-S
(To-subjectors)

HChm WARM

SHM PLACE or Name

24 IS2537 JI15 IC1534 24

KNON SUBMITTER

wine and is drunk, and is exposing himself in the midst of his tent. And seeing is Ham (father of Canaan) 'the nakedness of his father, and, 'faring forth,' he is telling to his two

brothers in outside. And taking are Shem and Japheth 'a garment, and are placing it on the shoulders^b of the two, and they are going backward, and covering 'the nakedness of their father. And their faces were backward, and the nakedness of their father they did not see.

25 And waking is Noah from his wine, and he knows 'what his small son has done to him. And saying is he, "Cursed be Canaan! A servant of servants shall he become for his brothers." And saying is he, "Blest be Ieue, the Alueim of Shem, and Canaan shall become his servant. Entice will the Alueim to Japheth, and tabernacle shall he in the tents of Shem. And become shall Canaan his servant."

6⁹ Time 928-29 28

NCh STOP 29 And living is Noah after the deluge three "hundred yr and fifty years. And coming are all the "days of Noah to be nine "hundred yr and fifty years. And he died.

Adm 2612

101-11⁹ Sons 36⁹-43 101-32 Nations 111-9 1- Shem 21-32 -1-Ham 6-20 -1 Japheth 2-5

1 610 713 918 1021 IC14 5

10

And these are the genealogical annals of the sons of Noah, Shem, Ham, and Japheth. And sons are being born to them after the deluge.

The sons of Japheth: Gomer and Magog and Media and Javan 'and Elisha,' and Tubal and Meshech and Tiras.

And the sons of Gomer: Ashkenaz and Riphath and Togarmah.

And the sons of Javan: Elishah and Tharshish, Kittim and 'Rodanim.' From these are parted the coastlanders of the nations 'among their lands, each man to his tongue, to their families, in their nations.

And the sons of Ham: Cush and Mizraim and Phut and Canaan.

And the sons of Cush: Sebah and Havilah and Sabtah and Raamah and Sabtechah.

And the sons of Raamah: Sheba and Dedan.

And Cush generates 'Nimrod. He starts to become a master in the earth. He becomes a master hunter before Ieue 'Alueim.' Therefore is it being said, "As Nimrod, the master hunter before Ieue." And coming is the beginning of his kingdom to be Babel and Erech and Accad and Calneh, in the land of Shinar. (From that land fares forth Ashur, and building is he 'Nineveh and 'Rehoboth city, and 'Cala, and 'Desen' between Nineveh and Calah. That 'city is 'great.)

And Mizraim generates 'Ludim and 'Anamim and 'Lehabim and 'Naphtuhim



Bbl IN-DISINTEGRATION **Ark LONG** **AkD Dart** 11

OK Ine As-LODGE-is **Shn or Double-city**
Ashur PROGRESSING

Ninue PROPAGATRESS **Rchb uth Wide-will-be** 12

OkLch MATURITY

Ludi im GENERATORS 13

Leb im BLAZES **NNphtch im OPENEDs**

Gn. 10-11 Annals, Patriarchs, Noah's Sons, Shem's Sons²¹

14 and 'Pathrusim and 'Casluhim, whence ^P*Phthrsim* ^C*Ks lch im* COVER-SMOOTHES fare forth the Philistim and 'Caphthorim. ^P*Phl shth im* Distinguished-SET-ites

15 And Canaan generates 'Sidon, his first- ^C*Kph thr im* 'Spheres' ^S*Tzid un* Provision

16 born, and 'Heth and 'the Jebusite and 'the ^H*Chth* Dismay ^J*bus i* TRAMPLER-ite

17 Amorite and 'the Gergashite and 'the ^H*Hi-* ^A*Amr i* SAYite ^G*Gr gsh i* Sojourn-CLOSE-ite

18 vite and 'Arkite and 'the Sinite and 'the ^H*Chu i* Living-ite ^A*Orq i* GNAWite ^S*Sin i* Arvadite and 'the Zemarite and 'the ^H*Arud i* THORN-BUSH-ite ^A*Arud i* 'Sway-over-ite'

19 mathite. And afterwards the families of ^Z*Tzmr i* Wool-ite ^H*Chm th i* WARM-th-ite the Canaanite are scattered. And coming ^C*Kno n* SUBMITTER

is the boundary of the Canaanite to be ¹⁴*Dt223 Jr474 Am97* ¹⁶*2S56-9 Ez163 45* from Sidon, as you come toward Gerar ^S*Tzid n* Provision ^G*Grr* Chew unto Gaza, as you come toward Sodom ^{GaOze} STRENGTH ^{SSd m} FOUNDED and Gomorrah and Admah and Zeboiim, ^G*Omre* OMER ^A*Adme* LIKEST ^Z*Tzbo im* STREAKS ^L*Lsho* SAFE

20 These are the sons of Ham, ^H*Chm* WARM families, ^tby their ^Atongues, in their lands, in their nations.

21 And to Shem sons are born. Moreover, ¹⁻ Shem 21-32 ^S*Shm* PLACE or Name he is the forefather of all the sons of ²¹*532 924 101* Eber. He is a brother of Japheth, the ^E*Obr* PASS ^J*Iphth* ENTICED ["]*ldest* GREATEST ^E*Oilm* OBSCURITY ^A*Ashur* PROGRESSING 22 eldest. The sons of Shem: Elam and Ashur, and Arphaxad and Lud and Aram ^A*Arphk shd* 'Lion-SPOUT-DEPRIVE' ^L*Lud* GENERATOR ^A*Arm* HEIGHT ^C*Qinn* NESTER or 'and Cainan.'

23 And the sons of Aram: Uz and Hul and Gether and Mash. ^{Acquirer} ^U*Uz* FIX or Counsel ^H*Chul* Sand ^M*Msh* REMOVE ²³*Jb115 17 211*

24 And Arphaxad [']generates Cainan and Cainan' generates 'Shelach, and Shelach ^A*Arphk shd* 'Lion-SPOUT-DEPRIVE' ^C*Qinn* ^{NESTER or Acquirer} ^E*Obr* PASS ²⁴*1413* generates 'Eber.

25 And to Eber two sons are born. The name of 'one is Peleg, for in his days the ^P*Phlg* DISTRIBUTE ^J*I qtn* SMALLLED ^Nland was distributed. And the name of his brother is Joktan.

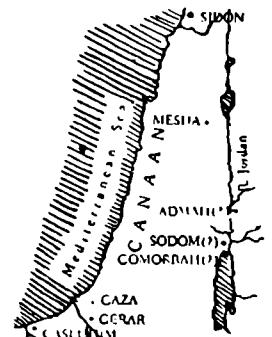
26 And Joktan generates 'Almodad and 'Sheleph and 'Hazarmaveth and 'Jerah, ^A*Alm u dd* COMPRESSING-FOND ^S*Shlph* PULL ^H*Chtzr muth* ENVIRON-OF-DEATH ^J*Irch* Spirited 27 and 'Hadoram and 'Uzal and 'Diklah, ^H*Edurm* OBTRUDING-HIGH ^U*Auzl* DEPARTING 28 and 'Obal and 'Abimael and 'Sheba, ²⁹*and* ^A*Ab im al* FATHERS-SUBJECTOR ^S*ShShb a* RETURN 29 'Ophir and 'Havilah and 'Jobab. All these ^O*Auphir* ASH ^H*Chuile* 'Travailer' ^J*u bb* Interior 30 are sons of Joktan. And coming is their dwelling to be from Mesha, ^{'till'} you come ^{MM isha} SALVATION toward Sephar, a mountain of the east. ^S*Sphre* NUMBERER

31 These are the sons of Shem, ^tby their families, ^tby their ^Atongues, in their lands, ^tby their nations.

32 These are the families of the sons of Noah ^tby their genealogical annals, in ^N*Nch* STOP their nations. And from these the 'coast-land' nations are parted in the earth after the deluge.

11 ^aNow coming is the entire ^Aearth to be of one ^Alip, ^{'all'} of ¹¹¹ Unity 6-7 one ⁼speech.

2 And ^bcoming is it in their journey from the east, ^athat ² People 8-9 they are finding a valley in the land of Shinar, and dwelling ^S*Shn* or Double-city there are they.



The People a Unity 11¹ Shinar² Babel⁸ Scattered⁹ Shem's Sons¹⁰ 11

³⁻⁴ Building 5 3

moldbrick

^{asph}clay (TURBIDITY)

^s 2S1281

4 108-10 122 4

Al u eim

SUBJECT-OR-TO-S
(To-subjectors)

I e u e

Will-be-ing-was

³⁻⁴ Building 5 5

1 Unity 6-7 6

7 1821 Ex38 7

2 People 8-9 8

^s Ac81

¹¹B bl IN-DISINTEGRATION 9

^s Jb512 Ac24 Rv79

See map page 53.

1110-26 Chosen 2519-3529

Adm 2264 10

^s son

11 532 1Ch118 Lu338 11

Adm 2764

Adm 2399 12

13

Adm 2802

Adm 2529

^s Shlch SENN

Adm 2859

Adm 2659 14

^s Obr PASS 15

Adm 2989

Adm 2793 16

^s Phlg DISTRIBUTOR 17

16 1024 25 17 Lu335

Adm 3063

Adm 2923 18

^s Rou GRAZER 19

Adm 3132

Adm 3055 20

^s Shr ug INTERTWINER 21

^s Lu335

Adm 3262

And saying are they, each man to his associate, "Prithee! Let us mold bricks and burn them ^twith a burning." And coming is the brick to be their ^{to}stone, and asphalt becomes their ^{to}mortar.

And saying are they, "Prithee! Build will we for ourselves a city and a tower ^awith its ^{the}head in the heavens, and make for ourselves a ^aname, lest we are scattering over the surface of the entire earth."

And descending is Ieue to see 'the city and 'the tower which the ^asons of 'humanity build.

And saying is Ieue, "Behold! One people is it. And one ^alip is for them all. And this they started to do! And now nothing will be defended from them of all ^wthat they will plan to do. Prithee! Descend will We, and there disintegrate their ^alip, ^wthat they may not ^ahear each man 'the ^alip of his associate."

And scattering 'them is Ieue thence on the surface of the entire earth. And leaving off are they building 'the city' and 'the tower.' Therefore its name is called Babel, for there Ieue disintegrates 'the ^alip of the entire ^aearth. And thence Ieue 'Alueim' scatters them over the surface of the entire earth.

10-25 Progenitor 26 ^s Shm PLACE or Name ^aArphk shd 'Lion-sPROUT-DEPRIVE'

'And'these are the genealogical annals of Shem: Shem is a hundred years of ^sage, and begetting is he 'Arphaxad two years after the deluge. And living is Shem after his begetting 'Arphaxad five ^whundred years. And begetting is he sons and daughters. 'And he died.'

And Arphaxad lives 'a hundred and' thirty-five years, and he is begetting "Cainan." And living is Arphaxad after his begetting "Cainan" four ^whundred ^{yr}and three years. And begetting is he sons and daughters. 'And he died.'

'And living is Cainan a hundred and thirty years, and begetting is he Shelach. And living is Cainan after his begetting Shelach three ^whundred ^{yr}and thirty years, and begetting is he sons and daughters. And he died.'

And living is Shelach 'a hundred and' thirty years, and begetting is he 'Eber. And living is Shelach after his begetting 'Eber 'three' ^whundred ^{yr}and 'thirty' years, and begetting is he sons and daughters. 'And he died.'

And living is Eber 'a hundred and' thirty-four years and begetting is he 'Peleg. And living is Eber after his begetting 'Peleg 'two ^whundred ^{yr}and seventy' years, and begetting is he sons and daughters. 'And he died.'

And living is Peleg 'a hundred and' thirty years. and begetting is he 'Reu. And living is Peleg after his begetting 'Reu two ^whundred ^{yr}and nine years, and begetting is he sons and daughters. 'And he died.'

And living is Reu 'a hundred and' thirty-two years, and begetting is he 'Serug. And living is Reu after his begetting 'Serug two ^whundred ^{yr}and seven years, and begetting is he sons and daughters. 'And he died.'

Gn. 11-12 Annals, Patriarchs, Terah, Abram's Call 12¹ Promised Seed³

22 And living is Serug 'a hundred andⁿ thirty years, and Adm 3185

23 begetting is he 'Nahor. And living is Serug after his begetting 'Nahor two "hundred years, and begetting is he sons NChur SNORTER and daughters. 'And he died."⁸ Shrug INTERTWINER Adm 3385

24 And living is Nahor 'seventyⁿ-nine years, and begetting Adm 3264

25 is he 'Terah. And living is Nahor after his begetting 'Terah TTh rch GIVE-spirit a hundred^y and 'twenty-nineⁿ years. And begetting is he sons Adm 3393 and daughters. 'And he died."⁹

26 And living is Terah seventy years, and begetting is he 10-25 Progenitor 26 'Abram, 'Nahor, and 'Haran. Adm 3334

1127-2511 Hindrance 2512-18 1127-2219 Isaac Birth 255-11 1127-123 Seed 221-19

27 And these are the genealogical annals of Terah: Terah be- ^Abrm FATHER-HIGH gets 'Abram, 'Nahor, and 'Haran; and Haran begets 'Lot. ^Ern PROMINENT

28 And Haran died ^{on}in the presence of Terah, his father, in Lut WRAPPER the land of his birth, in Ur of the Chaldeans. ^Aur LIGHT

29 And taking are Abram and Nahor to themselves wives. OhK shd im 'Demoniacal' The name of Abram's wife is Sarai, and the name of Na- ^Shri My-REGARDED-one hor's wife is Milcah, the daughter of Haran, the father of ^Mlk e Queen Milcah and the father of Iscah. ^aYet coming is Sarai to be ^Iske OVERSHADOWER barren. No child is hers.

31 And taking is Terah 'Abram, his son, and 'Lot, the son of s1 Ac71-5 Haran, his son's son, and 'Sarai, his daughter-in-law, wife of Abram, his son, and faring forth is 'heⁿ 'with them from ^Knn SUBMITTER Ur of the Chaldeans, to go to the land of Canaan. And ^Aur LIGHT coming are they as far as Charan, and dwelling there are ^{far}FURTHER ^Chrn HEATED they.

32 And coming are 'allⁿ the ⁿdays of Terah to be two "hun- Adm 3469 dred^y and five years. And dying is Terah in Charan.

12 Now saying is Ieue to Abram, "Go to you from your land 1 244 Js242 Hb118 and from your kindred and from your father's house to the I e u e

2 land which I shall show you. And make you will I into a Will-be-ing-was great nation, and bless you will I and make 'your ⁿname ² Ex64-8

3 great, and become must you a blessing. And bless those will ³ 5024

I who bless you, and those making light of you will I curse. And blest in you ^aand in your ^aseed^c are all the families of the ground." Adm 3469 124-9 Sojourn 2122-34

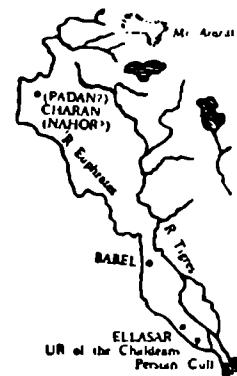
4 And going is Abram as^w Ieue speaks to him. And going with him is Lot. And Abram was seventy-five^y years of

5 sage^twhen he fares forth from Charan. And taking is Abram 'Sarai, his wife, and 'Lot, his brother's son, and 'all their goods which they got, and 'everyⁿ "soul^N which they make their own in Charan, and forth are they faring to go toward the land of Canaan. And coming are they to^d the land of Canaan.

6 And passing is Abram into the land as far as the place ^{far}FURTHER of Shechem, as far as the 'highⁿ oak. And the Canaanite ^{Shk m BACK} is then 'dwellingⁿ in the land. ⁶ 137 3320

7 And appearing is Ieue to Abram and is saying 'to him,' See map page 57. "To your ^aseed am I giving this ^aland." And building is s 2819 356 483 Js162

8 'Abram' there an altar to Ieue, Who appeared to him. And 1813 Jdl23 26 shifting is he thence toward the mountain ^{on} the east ^tof ⁸Bith-Al House-Beth-El, and 'thereⁿ is stretching out his tent, with Beth-El ^{of-SUBJECTOR} 'on the seaward side, and Ai ^{on} the east, and building is he ¹⁰Or Rubbisb-heap



Canaan⁵ Altar built⁸ Famine¹⁰ Egypt¹⁰ Lot Separates 13⁹ 12-13

⁴Abrm FATHER-HIGH

• 131 8 9

there an altar to Ieue. And calling is he 'on the "name of Ieue. And journeying goes Abram. And the journey is toward the south-rim.

1210-20 Denial 201-18 10

⁸M tzz im Narrows

10 261 4154 Rul1

2S211 1K182 11

⁹Shr i My-REGARDED-one

⁸M tzz i Narrows-ites

1s 2012 13

And ^bcoming is a famine in the land. And down is Abram going to^d Egypt to sojourn there, for 'heavy is the famine in the land.

And ^bcoming is it, as ^w'Abram' nears to come to^d Egypt, ^athat saying is 'Abram' to Sarai, his wife, "Behold, pray!

12 I know that a woman of lovely appearance are you, and when it ^bcomes that the Egyptians see 'you and say, 'His wife is this,' ^athen they will kill 'me, ^ayet 'you they will keep alive. Say, pray, that my sister are you, that it may be well ^twith me 'for your sake, and ⁱⁿ live may my "soul due to you."

14 And ^bcoming is it, as Abram comes to^d Egypt, ^athat the

15 Egyptians see 'the woman, that very lovely is she. Seeing 'her also are the chiefs of Pharaoh, and they praise 'her to Pharaoh, and the woman is ^cbeing taken to Pharaoh's house.

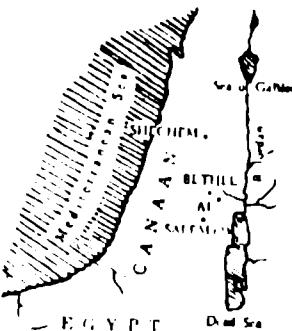
16 And to Abram is he good 'for her sake. And ^bcoming is he to have a flock ^wand a very 'heavy" herd of "cattle" and asses and menservants and maids and jenny-asses and camels.

17 And touching is Ieue 'Alueim' 'Pharaoh with contagions, great 'and evil, ^walso 'his household, ^{on}in the matter of Sarai, Abram's wife. And calling is Pharaoh to Abram and is saying, "What is this you do to me? Why did you not tell ^{to} me that she is your wife? Why did you say, 'My sister is she'? And I am taking 'her to me for a wife! And now, behold your wife 'before you.' Take her and go."

18 19 20 And instructing is Pharaoh the mortals ^{on}concerning 'Abram.' And sending 'him away are they, 'his wife and 'all ^wthat is his, 'and Lot with him.'

^{PPhro e(Hb.UNCOVERED)}

Al u eim
SUBJECT-OR-to-s
(To-subjectors;
matterword 17



131-13 Separation 219-21 13

1 129 3 128

⁸Bith-Al House- 2
of-SUBJECTOR 3

^{far}FURTHER

^bbetween 4

⁴Oi Rubbish-heap

And up is Abram going from Egypt, he and his wife and all ^wthat is his, and Lot with him, to^d the south-rim.

And Abram is very 'heavy in 'cattle, in 'silver, and in 'gold. And going is he, ^tin his journeyings from the south-rim, ^aas far as Beth-El, as far as the place where his tent came to be 'at the start, between Beth-El and ^bt Ai, to the place of the altar which he made there 'at the first. And there calling is Abram 'on the "name of Ieue.

5 6 And, moreover, Lot, who is 'going 'with Abram, ^bcomes to 'have a flock and a herd and tents. And not ^rbearing is the land 'their ^{to}dwelling together, for coming are their goods to be many and they cannot ^{to}dwell together. And ^bcoming is a contention between the graziers of Abram's cattle and ^bt the graziers of Lot's cattle. And the Canaanite and the Perizzite are then dwelling in the land.

7 1412 7 And saying is Abram to Lot, "There must not, pray, come to be contention between me and ^bt you, and between my graziers and ^bt your graziers, for mortals, brethren are we. Is not the entire land before you? Be parted, pray, from ^{on}me. If to the left, ^ato the right will I ^cgo. And if to the right, ^ato the left will I ^cgo."

^{basin}DISK 10

And lifting is Lot 'his eyes and is seeing 'all the basin of

Gn. 13-14 Annals, Patriarchs, Terah, Lot to Jordan Basin¹¹

the Jordan, for all of it was irrigated before Ieue wrecked ^{Jrdn Descender}
 'Sodom and 'Gomorrah, as the garden of Ieue 'Alueim,' as ^{irrigate DRINKIZED}
 11 the land of Egypt as you come to^d Zoar. And choosing is ^{ZTzuor INFERIOR}
 Lot for his 'all the basin of the Jordan. And journeying is ^{basin DISK} ^{Omre OMER}
 Lot^feast. And being parted are they, each man from^{on} his ^{Lut WRAPPER}
 12 ⁿbrother. Abram dwells in the land of Canaan, and Lot ^{Kn on SUBMITTER}
 dwells in the cities of the basin. And tenting is he as far as ^{far FURTHER}
 13 Sodom. ^aNow the mortals of Sodom are ^{evil and sinners} ^{SSdm FOUNDED}
^tagainst Ieue 'Alueim' exceedingly. See map page 54.

1314-18 Fulfillment 211-8

14 And Ieue 'Alueim' says to Abram after Lot was parted ^{Ab rm FATHER-HIGH}
 from ^{wi}him, "Lift your eyes, pray, and see. From the place ^{14 155 182 221}
 where you 'now' are, northward and toward the south-rim
 15 and eastward and seaward, for 'all the land which you are ^{15 263 2813 3512 5024}
 seeing, to you am I giving it, and to your ^aseed, till the eon.
 16 And I make 'your ^aseed as the soil of the land. ^wCould a ^{16 155 Hb31 119-12}
 man ^{to}count 'the soil of the land, moreover, then your ^aseed ^{Al u e im}
 17 shall be counted. Rise, walk in the land, ^{to}its length and ^{to}its ^{SUBJECT-OR-TO-S}
 width, for to you am I giving it, 'and to your ^aseed, for the ^(To-subjectors)
 18 eon.'" And tenting is Abram, and coming and dwelling ^{18 1413 232 Nul322}
 among the oaks of Mamre, which are in Hebron. And build- ^{MM mra 'Bitterness'}
 ing is he there an altar to Ieue. ^{HChbrun JOINED}

^z 1922 5 1520 Dt211 20 311 13 Jsl24 1312 141-24 Sodom, Lot 18-16-1938

14 And ^bcoming is it in the days of 'the reign of' Amraphel, ^{ArAriuk} Lion-like
 king of Shinar, ^sandⁿ Arioche, king of Ellasar, ^{'and'} Chedor-
 2 laomer, king of Elam, and Tidal, king of nations, that they ^{Al sr} Al-stubborn
 make war 'with Bera, king of Sodom, and 'with Birsha, ^{OnKdr lo mr} 'ONSLAUGHT-
 king of Gomorrah, ^{'and'} Shinab, king of Admah, and Shem-
 eber, king of Zeboiim, and the king of Bela. (It is now Zoar.) ^{swallow-bitter'}
 3 All these are joined ^{to}at the vale of the 'salt' fields. (It is now ^{EOilm} OBSCURITY
 4 the salt sea.) Twelve years they serve Chedorlaomer, and ^{BeBro} IN-GRAZE
 5 ^sinⁿ the thirteenth year they revolt. And in the fourteenth ^{B! Brsho} PURE-SAVE
 year comes Chedorlaomer and the kings which are 'with ^{ShiShnab=}
 him, and smiting are they 'the Rephaim in Ashteroth Kar-
 naim, and 'the 'strong nations 'with them' and 'the Emin ^{REPEAT-FATHER}
 6 in the Shaveh towns, and 'the Horites in the 'mountains' of ^{A dm e} Ground
 Seir, as far as 'the terebinth of' Paran, which is ^{on}at the ^{SShm abr} PLACE-STURDY
 wilderness. See map page 60. ^{B lo} IN-SWALLOW
 6 Dt212 ^{R Rphaim} HEALERS
^{far FURTHER}
^{A Oshthruth =}
^{'REFLECT-AIMS'}

7 And returning are they and coming to En-Mishpat (It ^{KQrn im} HORNS
 is now Kadesh). And smiting are they 'all the 'chiefs' of ^{E Aim im} FAITHFULS
 the Amalekites and, moreover, 'the Amorites 'dwelling in ^{ShShue} Compensator
 Hazezon-tamar. ^{HChuri} Pale-ites

8 And forth is faring the king of Sodom and the king of ^{SShoir} HAIRY
 Gomorrah, and the king of Admah and the king of Zeboiim ^{PPharn} Beautiful
 and the king of Bela (It is now Zoar). And arranging 'them- ^{EOin} Spring
 selves are they for battle in the vale of the 'salt' fields, ^{MM shpt} JUDGMENT
 9 'with Chedorlaomer, king of Elam, and Tidal, king of na- ^{KQdsh} HOLY
 tions, and Amraphel, king of Shinar, and Arioche, king of ^{Amri} Sayite
 Ellasar—four kings 'with 'five. ^{HaChtz tzun thmr=} DIVISION-PALM

10 And the vale of 'salt' fields had wells, asphalt wells. And ^{ShShn or} Double-city
 fleeing are the king of Sodom and 'the king of' Gomorrah, ^{asph}clay TURBIDITY
 and falling are they there, and the remainder flee toward See map page 60.
 11 the mountain. And taking are they 'all the goods of Sodom
 12 and Gomorrah and 'all their food, and are going. And tak- ^{12 1312}

Battle⁸ Lot Captured¹² Abram rescues¹⁶ Star seed promised 15⁶ 14-15

^L*Lot Wrapper*

^A*Abram Father-high*

¹³ 3914 4112 Nu2424 13

^H*Obr i Passer*

^M*M mra 'Bitterness'*

^A*Am Am i Savite*

^E*Ashkul Cluster* 14

14 125

^{far}*FURTHER* 15

^D*Dn ADJUDICATE*

^H*Chub e FONDLER*

^D*Dum shq SUFFICE-* 16

^{RUN-ABOUT}

See map page 60.

17 2S1818 17

^{OKdr lomr}*'ONSLAUGHT-*

^{SWALLOW-bitter'}

^{Sh}*Shue Compensate*

^M*Mlk itzdq KING-JUST* 18

^B*Shlm Welfare* 19

¹⁸ Nu2416 Dt328 Ps92

8318 Lu176 Hb71-4 20

^S*Sdm FOUNDED* 21

22

^{even}*FURTHER* 23

I e u e 24

Will-be-ing-was

See map page 60.

151-21 Faith Covenant 181-18- 1-6 Object, Seed 7-21

^{matters}*words*

¹ Nu244 16 Ez137 Jn858

^D*Dum shq SUFFICE-* 2

^{RUN-ABOUT}

^E*Ali ozr My-SUBJECTOR-*

^{HELPS} 3

ing are they 'Lot, Abram's brother's son, and "all" 'his goods, "for he was dwelling in Sodom, and they are going. And coming is one who was 'delivered, and he is telling to Abram, the Hebrew. "Now he is tabernacling among the oaks of Mamre, the Amorite, brother of Eshcol and brother of Aner. And they are possessors of a covenant with Abram.

And hearing is Abram that 'Lot, 'his "brother, is captured. And 'numbering' is he 'those dedicated to him, born in his household, three-hundred and eighteen, and is pursuing 'them' as far as Dan. And, being apportioned, 'falling is' his force on them by night, he and his servants. And smiting them is he, and pursuing them as far as Hobah, which is to the left of Damascus. And restoring is he 'all the goods 'of Sodom,' and, moreover, he restored 'Lot, his "brother, and his goods, and moreover, 'the women and 'the people.

And forth is faring the king of Sodom to meet him, after his return from smiting Chedorlaomer and 'the kings who were 'with him, to at the vale Shaveh (It is now the vale of the king).

And Melchizedek, king of Salem, cbrings forth bread and wine. And he is a priest for the Al Supreme. And blessing is he 'Abram,' and is saying, "Blest is Abram 'by the Al Supreme, Owner of the heavens and the earth. And blest is the Al Supreme, Who awards your foes into your" hands." And giving is he to him tithes from all.

And saying is the king of Sodom to Abram, "Give to me the "souls, "yet the goods to you take."

And saying is Abram to the king of Sodom, "High chold I 'my hand to swear to Ieue, the Al Supreme, Owner of the heavens and the earth. If it be more 'than a thread "or even a sandal lacing, "or if taking am I from anything which is yours, "then will you not say, 'I enrich 'Abram'? But, apart is this from what the lads eat, and the portion of the mortals who went 'with me: Aner, Eshcol, and Mamre. They shall take their portion."

15 After 'these 'matters bcame the word of Ieue to Abram

in a vision, to saying, "You must not fear, Abram! I am your "Shield, your exceedingly increased "Hire."

And saying is Abram, "My Lord Ieue, what art Thou giving to me, "when I am going heirless, and the "son 'running about' my house, he is Damascus Eliezer?"

And saying is Abram, "Behold! To me no seed have You given. And behold! A "son of my household is to enjoy 'my tenancy."

And, behold! The word of Ieue comes to him, to saying, "Not this one is to enjoy your tenancy, but rather one who shall fare forth from your "bowels, he is to enjoy your tenancy." And forth is He cbringing 'him outside and saying, "Look, pray, toward the heavens and number the stars, if you can to number 'them.' And saying is He to him, "Thus shall your "seed become."

And 'Abram' believes in Ieue 'Alueim,' and reckoning it is He to him for righteousness.

Gn. 15-16 Annals, Patriarchs, Terah, Covenant made with Abram¹⁸

7 And saying is He to him, "I am Ieue 'Alueim" Who ¹⁻⁶ Object, Land ⁷⁻²¹
 'brought you forth from Ur of the Chaldeans, to give to ^UAur LIGHT
 you 'this land to tenant it.' See map page 56. ^{OKshd im}'Demonicall'

8 And saying is he, "My Lord Ieue, whereby am I to know ^{Al u e im}
 that I am to enjoy its tenancy?" SUBJECT-or-to-s (To-subjectors)

9 And saying is He to him, "Take for Me a heifer in her
 third year, and a goat in her third year, and a ram in his
 third year, and a turtledove, and a fledgling."

10 And taking is he for Him 'all these and sundering 'them
 is he in the midst, and is putting each sundered part to ^{10 Jr3418 20}
 11 meet its associate. ^{12 2127 Ga320} Yet 'the 'birds" he did not sunder. And ^{13 2112 Ex1240 Ac78}
 descending are the birds of prey on the 'severed' cadavers,
 'yet Abram' is sitting by^o and turning 'them back.

12 And, at the ^bcoming of the setting ^tof the sun, a stupor
 falls on Abram. And, behold! The dread of a great darkness ^{set in}ning, coming

13 And saying is He to Abram, "Knowing, yea, knowing are
 you that a sojourner is your ^aseed to become in a land not
 theirs, and they are to serve them. ^aYet 'evil shall they do to
 14 them^o and humiliate 'them four ^bhundred years. Moreover,
 also, 'the nation which they are serving will I adjudicate. And
 afterward they are to fare forth 'hither^o 'with great goods.

15 ^aYet you shall come to your forefathers in peace, ^sand" be ^{17 Dt420 1K851 Is621}
 16 entombed ^tat a good grey-haired age. And in the fourth ^{18 Ga317}
 generation they shall return hither, for the depravity of the
 Amorites has not been repaid hitherto." ^{Amri Sayite}

17 ^aWhen the sun ^bcomes to set, and twilight ^bcomes, ^athen, ^{set in}ning, coming
 behold, a smoking stove, and a torch of fire which passes between 'these 'severed parts.

18 In 'that 'day Ieue ^acontracted a covenant 'with Abram, ^{20 137 145 Ex332 Js310}
 saying, "To your ^aseed I give 'this 'land, from the stream of ^tar FURTHER
 Egypt as far as the great 'stream, the stream Euphrates, ^{EM tzr im}NARROWS
 19 the Cainite and 'the Kenizite and 'the Kadmonite ²⁰and the ^{Euphrth}FRUITS
 21 Hittite and 'the Perizzite and 'the Rephaim and 'the Amor- ^{KaQdm n i}Easternite
 ite and 'the Canaanite 'and 'the Hivite" and 'the Gergashite ^{H i Chth i}Dismay-ite
 and 'the Jebusite." ^{QanKno n i}SUBMITterite
^{QGr gsh i}Sojourn-
 close-ite

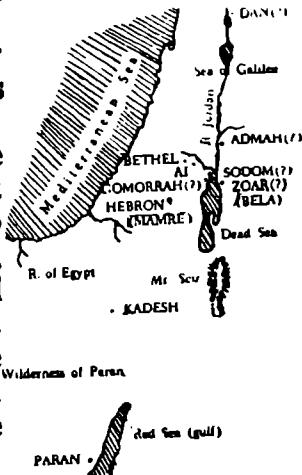
16 ^sShri My-REGARDED-one
^HEgr THE-STIR(er)
^{EM tzr i}NARROWS-ite
^CKno n SUBMITter

16 ^aNow Sarai, the wife of Abram, does not bear for him.
^aYet an Egyptian maid ^thas she and her name is Hagar.

2 And saying is Sarai to Abram, "Behold, pray! Ieue restrains ^{Jibus i}TRAMPLERite
 me from bearing. Come, pray, to my maid. Perhaps I will ^{1 1S2541}
 be built ^tby her." And hearkening is Abram to the ⁿvoice of ^{Adm 3479}
 Sarai.

3 And taking is Sarai, the wife of Abram, 'Hagar, the ⁵And saying is Sarai to Abram, "My wrong comes on you.
 Egyptian, her maid, ^tat the end of ten years ^tof Abram's ⁴Ab rm FATHER-HIGH
 dwelling in the land of Canaan, and giving 'her is she to ^{I, I gave my maid into your ⁿbosom. And seeing is she that}
 4 Abram, her husband, for his^twife. And coming is he to ^{she is pregnant, and lightly esteemed am I in her ^aeyes.}
 Hagar, and pregnant is she becoming. And seeing is she ^{Judging is Ieue 'Alueim^o between me and ^{bt}^sher.^{ph}"}
 that she is pregnant, and lightly esteemed is her mistress in
 her ^aeyes.

6 And saying is Abram to Sarai, "Behold, your maid is in



Sarai and Hagar 16³ Hagar runs away⁶ Covenant 17⁴ 16-17

your "hands." Do to her what is 'good in your "eyes." And Sarai is humiliating her, and away is she running from her "face."

I e u e
Will-be-ing-was 7

And finding her is a messenger of Ieue^{on}at a spring of 'water in the wilderness,^{on}at a spring 'on the way of the barricade.

⁸**Shr: My-REGARDED-one**

And saying 'to her' is 'the messenger of Ieue,' "Hagar, maid of Sarai, whence come you and whither are you going?"

And saying is she, "From the "face of Sarai, my mistress, am I running away."

9 And saying to her is the messenger of Ieue, "Return to your mistress and humble yourself under her "hands."

10 And saying to her is the messenger of Ieue, "Verily, I am increasing 'your "seed, and not shall it be numbered 'for multitude."

11 And saying to her is the messenger of Ieue, "Behold! Pregnant are you,^abearing a son, and you are to call 'his name Ishmael, for Ieue hears ^{to}of your humiliation. And becoming is he a wild ass of a human, his "hand 'against all, and the "hand of all 'against him. And adjoining all his brethren will he tabernacle."

12 And calling is 'Hagar' the name of Ieue 'Who spoke to her, "Thou-Al-seest me." For she says, "Moreover, hither see I, after my seeing?" Therefore "she" calls ^{to}the well "Bar-lechi-rai." Behold! It is between Kadesh and ^{bt}Bered.

13 See map page 66.
14 Bar lechi-rai 'WELL- 14
to-LIVE-mirror'

^aQdsh HOLY 15

^bBrd Dapple

15 Ga319 41-5 19 81

^cEgr THE-STIR(er) 16

Adm 3480

And Abram is^{yr}eightyasix years of ^{age} 'when Hagar bears Ishmael for Abram.

171-3 Abram's Seed 4-14 17

^ason Adm 3493

1 2C617 18

And coming is Abram to be^{yr}ninety^anine years of ^{age}. And appearing is Ieue to Abram and is saying to him, "I am the Al-Who-Suffices." Walk before Me and become flawless.

2 "And giving am I My covenant between Me and ^{bt}you, and increasing am I 'youⁱⁿexceedingly exceedingly."

^aHbll12 3

And falling is Abram on his face.

171-3 Abram's Seed 4-14 4

^aAbram FATHER-HICK 5

^aAbram FATHER-

HICK-throng

^amade GAVE 6

^amake GIVE

7 2112 Is447 7

And speaking 'with him is the Alueim,^{to}saying, "I, behold! My covenant is 'with you. And you are to become ^{to}the forefather of a throng of nations. And no further shall your name be called 'Abram. "Yet your name becomes Abraham, for the forefather of a throng of nations have I made you. And 'fruitful I cause 'you to beⁱⁿexceedingly exceedingly. And I make of you^{to}nations, and kings from you shall fare forth. And I 'set up 'My covenant between Me and ^{bt}you, and ^{bt}your "seed after you, for their generations, for a covenant eonian, to become your^{to}Alueim and your "seed's after you. And I give to you and to your "seed after you 'the land of your sojournings, 'all the land of Canaan, for a holding eonian. And I become their^{to}Alueim."

8 And saying is the Alueim to Abraham, "And you shall 'keep 'My covenant, you and your "seed after you for their

^aKnown Submitter

9

Gn. 17 Annals, Patriarchs, Terah, Sign of Circumcision given¹⁰ Isaac
¹⁰ generations. This is My covenant, which you shall ^{I e u e} keep between Me and ^{bt} you and ^{bt} your [^]seed after you ^{for their} Will-be-ing-was
11 generations: ^o Circumcise to yourselves every male. And circumcised shall you be in ^{the} flesh of your foreskin. And it comes to be for a sign of the covenant between Me and ^{bt}
12 you. And a son of eight days shall be circumcised ^tby you, every male of ^tyour generations, homeborn ^aor acquired with money from any ^{son}foreigner, he who is not ^tof your
13 ⁿseed. With circumcision shall be circumcised the homeborn and the one acquired with your money. And My covenant comes to be in your flesh for a covenant eonian. And the uncircumcised male, ^{the} flesh of whose foreskin was not circumcised ^sin the eighth day, ⁿ that ⁿsoul also shall be cut off from his people. 'My covenant he annuls.'

161-16 Two Seeds 1715-27 15-16 Sarah 21-22

15 And saying is the Alueim to Abraham, "Sarah, your wife ^{Abr e m} FATHER-
16 —you shall not call 'her name Sarah, for Sarah is her name. ^{HIGH-throng}
And I bless 'her, and, moreover, I give ^{to} you a son ^tof her. ^{-a!Shr i} My-REGARDED-one
And bless ^shim ⁿwill I and ^the ^o comes to be for nations, ^tand ⁿ ^{-ahShr e} Chiefess
kings of peoples shall ^bcome from 'him.'"

17 And falling is Abraham on his face. And laughing is he ¹⁷⁻²⁰ Laughter 23-27
and saying in his ^theart, "To one a hundred years of ^sage ¹⁷ Jn856 Ro419 Hb1112
shall 'a son' be born? And should Sarah, ninety years of ^{dt}age, be bearing?" ^{agdaughter}

18 And saying is Abraham to the Alueim, "O that Ishmael ^{Ishmo-Al} HEARING-
should live before Thee!" ^{is-SUBJECTOR}

19 And saying is the Alueim ^tto Abraham, "Nevertheless, 'behold,' Sarah, your wife is bearing you a son, and you shall call 'his name Isaac. And I ^tset up 'My covenant ^twith ^Itzchq LAUGH-causer him for a covenant eonian, ^tand ⁿ ^twith his [^]seed after him.

20 "And as to Ishmael, 'behold!' I hear you. Behold! Bless 'him do I, and ^tfruitful do I ^cmake him, and increase him ⁱⁿ exceedingly exceedingly. Twelve princes shall he beget, and I make ^tof him a great nation. ^{makeGIVE}

21 "a Yet 'My covenant will I ^tset up ^twith Isaac, whom Sarah will bear for you ^tat 'this, the appointed time ⁱⁿ another 'year.'"

22 And finishing is He ^{to}speaking 'with him, and ascending is the Alueim from ^{on} Abraham.

23 And taking is Abraham Ishmael, his son, and 'all who are ¹⁷⁻²⁰ Circum-
born in his household, and 'all acquired with his money, ^{cision 23-27} every male among the mortals of Abraham's household, and he is circumcising 'the flesh of their foreskin ^ton 'this very 'day, as ^wthe Alueim had spoken ^tto him.

24 And Abraham is ninety^anine years of ^sage ^tat his circum- ^{ageson}
25 cision in 'the flesh of his foreskin. And Ishmael, his son, is Adm 3493
thirteen years of ^sage ^tat his circumcision in 'the flesh of
26 his foreskin. 'On 'this very 'day is Abraham circumcised,
27 and Ishmael, his son. And all the mortals of his household, home-born ^aor acquired with money from 'a ^{son}foreigner ^tof the nations,' are circumcised 'with him.

151-21 Faith Covenant 181-16- 181-2 Appearance 16-

18 And appearing to him is Ieue 'Alueim' among the oaks of ^t 1318 1413 188

Promised¹⁹ Covenant Renewed 18¹ Three Men Guests² Sodom¹⁷ 18

M *M mra* 'Bitterness'

Al u eim 2

SUBJECT-OR-TO-S

(To-subjectors)

2 1314 191 15

See map page 60.

3-8 Reception 9-15 3

4 2432 4324 4

5

Mamre. And sitting is he at the opening of the tent 'at noon,' as the day is warm. And lifting is he his eyes and seeing, and behold! Three mortals are stationed ^{on}by him. And seeing is he and running to meet them from the opening of the tent, and is prostrating to^d the earth.

And saying is he, "My lord, pray, should I find grace in your 'eyes, pray, you must not pass on from your 'servant.

Let a little water, pray, be taken, and 'they' will wash your feet. And lean back under the tree. And I will take a morsel of bread and 'you shall eat' and 'brace your 'hearts. 'And' afterward shall you pass on your 'way,' for therefore you pass ^{on}by your 'servant."

And saying are they, "So be doing as^w you speak."

And hastening is Abraham toward the tent to Sarah. And saying is he 'to her,' "Hasten! Three seahs of meal flour knead, and make ember cakes." And to the herd runs Abraham, and is taking a ^syoung one of the herd, tender and good, and is giving it to the lad. And hastening is he to make 'it ready. And taking is he clotted cream and milk, and the ^syoung one of the herd which he had made ready, and he is putting it before them. And he is standing ^{on}by them under the tree, and eating are they.

3-8 Conference 9-15 9

And saying are they to him, "Where is Sarah, your wife?"

And 'answering,' he is saying, "Behold! In the tent."

And saying is He, "Return, yea, return will I to you ^{as}according to 'this' season of life, and, behold! A son ^thas Sarah, your wife." And Sarah is hearing at the opening of the tent, ^afor 'she' was behind him. ^aNow Abraham and Sarah are old, coming into ⁿdays. It had left off to ^bcome to Sarah, ^{as}according to the path of 'women. And laughing is Sarah within herself ^tsaying, "After my decadence shall luxury ^bcome to me? 'It has not come to me till now.' My lord also is old."

And saying is Ieue to Abraham, "Why this? Sarah laughs, ^tsaying, 'Indeed, truly, shall I bear ^awhen I am old?' Is it a matter too marvelous ^ffor Ieue 'Alueim'? 'At the appointed time will I return to you ^{as}according to the season of life, and Sarah ^thas a son."

And dissimulating is Sarah, ^tsaying, "Not laugh did I," for she is fearful. And saying is He, "No! For laugh did you."

181-2 Departure 16- 16

S *Sdm* FOUNDED

And rising are the mortals thence, and they are gazing on the ^sface of Sodom ^tand Gomorrah."

141-24 Sodom, Lot 18-16-1938 18-16-33 Abraham 1927-29 -16-19 Ieue, Abraham 20-33

See map page 66.

And Abraham is going with them to send them away.

17 Am37 17 And Ieue says, "Shall I cover from Abraham, 'My serv-
18 2218 18 ant,' what I am doing, ^awhen Abraham shall become, yea become ^tto a nation, great and staunch, and blest in him are all the nations of the earth? For I know him, ^tthat, respond-
19 Ps781-8 19 ing, he will instruct 'his sons and 'his household after him, and 'keep will they the ^fway of Ieue to do justice and judg-
ment, that Ieue may bring on Abraham 'all' ^wthat He speaks ^{on}concerning him."

-16-19 Ieue, Sodom 20-33 20

And saying is Ieue, "Seeing that the outcry of Sodom and

Gn. 18-19 Annals, Patriarchs, Terah, Sodom and Gomorrah²⁰ Ieue and Gomorrah is much, and that their sin is exceedingly heavy, ^{Omre OMER}
 21 descend will I, pray, and see, do they ^{as}according to all the ^{21 117 Ex38} cry which is coming to Me? And if not, I will know." See map page 66.

22 And facing thence are the mortals, and they are going ^{22 191} to^d Sodom. And "Ieue" still is standing before "Abraham."
 23 And close is Abraham coming and saying, "Indeed, ^{AAbrem FATHER-} sweeping up art Thou the righteous with the wicked? ^{"aSo} ^{HIGH-throng}
 24 become the righteous as the wicked." Perhaps, forsooth, ^{I e u e} fifty righteous are there in the midst of the city. Indeed, Will-be-ing-was sweeping them up art Thou and not bearing ^twith 'the entire' place on account of the fifty righteous who are with- ^{within IN NEAR}
 25 in it? Far be it from ^{to}Thee ^tto do ^{as}according to this word, to ^cput to death the righteous with the wicked, and ^{as}so come the righteous to be as the wicked. Far be it from ^{to}Thee! The Judge of the entire ^aearth, will He not ^{do}execute judgment?"
 26 And saying is Ieue, "If finding am I in Sodom fifty ^{8Sdm Founded} righteous in the midst of the city, ^{"then bear will I} ^twith the entire placeⁱⁿfor their sake."
 27 And answering is Abraham and saying, "Behold, pray! Disposed am I to speak to 'Ieue,' and I am but ^{"soil and}
 28 ^{"ashes.} Perhaps lacking are of the fifty righteous, five. Ruin wilt Thou, 'for five, 'the entire city?'"
 And saying is He, "Not ruin it will I if I shall find there forty^afive."
 29 And proceeding is he further to speak to Him and saying, "Perhaps will be found there forty."
 And saying is He, "Not do it will I for the sake of the forty."
 30 And saying is he, "My Lord must not, pray, be hot ^awhen I speak. Perhaps will be found there thirty."
 And saying is He, "Not do it will I if I shall find there thirty."
 31 And saying is he, "Behold, pray! Disposed am I to speak to my Lord. Perhaps will be found there twenty."
 And saying is He, "Not ruin it will I, for the sake of the twenty."
 32 And saying is he, "My Lord must not, pray, be hot, ^awhen I shall speak, yea, once more. Perhaps will be found there ten."
 And saying is He, "Not ruin it will I, for the sake of the ten."
 33 And going is Ieue, as ^w He finishes ^{to} speaking to Abraham. And Abraham returns to his place.

191-26 Lot, Daughters 30-38

19 And coming are two of the messengers to^d Sodom in the ^{1-8 Messengers 12-22} evening. And Lot is sitting in the gateway of Sodom. And ^{1 Lut WRAPPER} seeing them is Lot, and rising is he to meet them. And ^{1 1816} prostrating is he, nostrils to^d the earth. See map page 66.

2 And saying is he, "Behold, pray, my lords! Withdraw, pray, to the house of your servant and lodge and wash your feet, and ^crise early and go ^ton your way."
 And saying are they, "No, for in the square will we lodge."
 3 And urging ⁱⁿthem is he exceedingly. And withdrawing ^{s 188} are they to him, and coming to his house. And making is he

Abraham²³ Messengers visit Lot 19¹ Threatened¹⁰ Lot must Leave¹⁶ 19

Al u eim
SUBJECT-or-to-s
(To-subjectors)

4-11 People, Sodom²⁴⁻²⁶ 4
8 Sdm Founded

5 Lut Wrapper

for them a feast, and he bakes unleavened bread, and they are eating.

Ere they are lying down, ^athen mortals of the city, mortals of Sodom, surround on the house, from the lad ^aeven unto the elder, the entire people, from the outmost parts. And calling are they to Lot, and saying to him, "Where are the mortals who came to you 'tonight? ^cBring them forth to us, and we will know 'them."

6 And forth to them is Lot faring, to^d the portal, ^ayet the door he closes after him. And saying is he 'to them, "Pray, you must not, my brethren, ^cdo evil! Behold, pray, my two daughters who have not ^aknown a man. Pray, forth will I ^cbring 'them to you, and do you to them as is 'good in your ^aeyes. But to 'these 'mortals you must not do anything 'evil,' for therefore come they into the ^ashadow of my rafters."

7 8 9 ^aYet saying are they, "Come close you, beyond." And saying are they, "The one who came to sojourn ^ais judging, ^{"even"} as a judge! Now we will ^cdo more evil to you ^{'than} to them." And urging are they ⁱⁿthe man ⁱⁿLot exceedingly, and close are they coming to break the door.

stretch^{ENDING} 10

11 Jd1621 2K618 Acl311 11
"FURTHER

And stretching forth are the mortals 'their hands and bringing 'Lot to them into the house, and 'the door they close. And 'the mortals who are at the portal of the house they smite 'with 'dazzlings, from the small^a to the great, ^{"so} they are tiring themselves trying to find the portal.

1-8 Messengers 12-22 12

12 And saying are the mortals to Lot, "Still any ^{'of yours} here, sons-in-law, ^aor your sons ^aor your daughters, ^aall who are yours in the city, ^cbring forth from ^{'this} 'place, 13 for ruining are we ^{'this} "place, for great is the cry concerning them before ^{'the} ^cface of Ieue, and sending us is Ieue to wreck it."

14 137 11 12 14

And forth is Lot faring, and is speaking to his sons-in-law, who took his daughters, and is saying, "Rise! Forth from ^{'this} 'place, for ruining is Ieue 'the city!" And becoming is he as one making fun, in the ^aeyes of his sons-in-law.

"what 15

And as ^{wt}·dawn ^aascends, ^athen rushing are the messengers ⁱⁿLot, ^{to} saying, "Rise! Take 'your wife and 'your two daughters, who are 'found, 'and come out, 'lest you be ^{'swept} up in the depravity of the city."

16 17 18 ^aYet dallying is he, and fast hold are the mortals taking of his hand and ⁱⁿthe hand of his wife and ⁱⁿthe hands of his two daughters, 'at Ieue's sparing ^{on} him. And forth are they ^cbringing him, and leaving him ['] outside ^{to} the city.

behind^{AFTER}
bas^{INDISK}

And ^bcoming is it, as they ^cbring 'them forth 'outside, 'they["] are saying also, "Be sure to escape ^{on}with your ^{"soull} You must not look behind you, and you must not stand in any part of the basin. Escape to the mountain, lest you be ^{'swept up!"}

19 20 And saying is Lot to them, "It must not be, pray, ^{"Ieue!"} Behold, pray! Thv servant finds grace in Thine ^aeyes, and magnifying art Thou Thy kindness which Thou doest ^{'to me'} ^{'in} ^cpreserving alive 'my ^{"soul}. ^aYet I, I cannot ^{to} escape to the mountain, lest 'evil 'cling to me and I die. Behold, pray! 'This 'city is near to flee there, and it is inferior. Pray,

Gn. 19 Annals, Patriarchs, Terah, Cities Destroyed²⁴ Lot's Daughters³⁰
escape shall I there—Is it not inferior?—and live shall ^{I e u e} Will-be-ing-was
my "soul."

21 And saying is He to him, "Behold! Lifted up have I your ^{22 142 8} face, even as to 'this matter, to avoid My overturning ^{even more over} matter word
22 'the city of which you speak. Hasten! Escape there, for not ^{thing word} a thing can I ^{to} do till you come there." Therefore he calls ²³ ^{Z Tzu or INFERIOR} the name of the city Zoar. The sun comes forth over the ^{I Lut WRAPPER} earth ^awhen Lot comes to^d Zoar.

24 And Ieue rains on Sodom and on Gomorrah sulphur and ^{4-11 People, Sodom 24-26} fire from 'Ieue, from the heavens. And overturning is He ^{24 Dt2923 Is1319 Jr4918} 'these "cities and 'the entire basin, and 'all dwelling in the ^{Mt1015} ^{basin} DISK

26 ^{behind} ^{AFTER} Yet looking back is his wife from behind him, and becoming is she a monument of salt. ^{26 Lul732}

27 And early is Abraham ^crising in the morning to go to the ^{18-16-33 Abraham 27-29} place where he had stood before the ^cface of Ieue. And ^{27 1822} gazing is he on the surface of Sodom and Gomorrah and on ^{SSdm FOUNDED} all the surface of the land of the basin, and is seeing, and behold! Up go the fumes of the land as the fumes of a 'lime-kiln. ^{GOmre OMER} ^{bus in} DISK

29 And ^bcoming is it, 'as 'Ieue' Alueim wrecks 'all' 'the cities of the basin, ^cremembering also is the Alueim 'Abraham ^{AAbrem FATHER-} and is sending 'Lot from the midst of the overturning ^{HIGH-throng} 'when ^{29 2Pt26-9} 'Ieue' overturns 'the cities in which Lot dwelt.

30 And up is Lot going from Zoar, and dwelling in the ^{1-26 Lot, Daughters 30-38} mountain, and his two daughters with him, for he fears to dwell in Zoar. And dwelling is he in a 'cave, he and his two ³¹ daughters 'with him.' And saying is the firstborn to the inferior in station, "Our father is old, and man there is none in the earth to come on us as is the ^rway of the entire ³² ^aearth. Go! ^cGive will we 'our father wine to drink, and lie with him and keep alive ^aseed from our father."

33 And ^cgiving are they 'their father wine to drink in 'that night. And coming is the firstborn, and lying 'with her father ^{'in that night'}, and he knows not ⁱⁿ her lying ^anor ⁱⁿ her rising. And ^bcoming is it ^{'on} the morrow ^athat the firstborn is saying to the inferior in station, "Behold! I lay yesternight 'with 'our' father. We will ^cgive him wine to drink 'tonight, moreover. And you come, lie with him, and we will keep alive ^aseed from our father."

35 And, moreover, they are ^cgiving 'their father wine to drink in 'that night, and rising is the inferior in station, and is lying with 'her father.' And he knows not ⁱⁿ her lying ^anor ⁱⁿ her rising. And pregnant are the two daughters of Lot ^{'by} their father.

37 And bearing is the firstborn a son, and is calling 'his name Moab, 'saying, "From my father."^o He is the fore- ^{MMuab FROM-FATHER} father of Moab till 'this day. And the inferior in station, ³⁸ ^{ss Nu2129 Dt219 20 233} she, moreover, bears a son, and is calling 'his name Ben- ^{Jd109 11 2Ch201} Ammi. He is the forefather of the sons of Ammon till 'this ^{BBnomi SON-(of)-} my-people



R. J. S. (gwli)

Abraham and Sarah 20² Abimelech takes Sarah² Restores her Safe¹⁴ 20

1210-20 Denial 201-18 20 And journeying thence is Abraham to^d the south-rim.

^KQdsh HOLY

^SShur Barricade

^SShre Chiefess 2

¹ 129 131

² 261

^aGrr Chew or Saw

^AAb i mlk MY-FATHER- 3

is-KING

^s 3124 375 9

And dwelling is he between Kadesh and^{bt} Shur, and is so-journing in Gerar.

And saying is Abraham 'concerning' Sarah, his wife, "My sister is she," 'for he feared to say, "My wife is she," lest he be killed by the men of the city because of her.' And sending is Abimelech, king of Gerar, and taking 'Sarah.

And coming is the Alueim to Abimelech in a dream in the night, and is saying to him, "Behold yourself dying on account of the woman whom you take, 'when she is 'possessed by a possessor."

4 And Abimelech comes not near to her. And saying is he, "^sIeue,"^h A nation, moreover, 'unknowing and' just, are you killing? Said not he to me, 'My sister is she'? And she, moreover, said, 'My brother is he.' In the sincerity of my 'heart and in the innocence of my 'palms, I did this."

And saying is the Alueim to him in the dream, "Moreover, I know that, in the sincerity of your 'heart you did this, and I, moreover, am keeping 'you back from sinning 'against Me. Therefore, I did not allow you to touch^t her. And now restore the man's 'wife, for a prophet is he, and pray will he about you, and live shall you. And should you not restore her, know that you shall die, yea, die, you and all who are yours."

8 And early is Abimelech 'rising in the morning, and calling is he^t to all his servants, and is speaking 'all these 'words in their^tears. And fearing are 'all" the mortals exceedingly.

And calling is Abimelech to Abraham, and saying to him, "What have you done to us? And in what have I sinned 'against you, that you bring on me and on my kingdom a great sin? Deeds which are not being done you do 'to me."

10 And saying is Abimelech to Abraham, "What do you see that you have done 'this 'thing?"

11 And saying is Abraham, "^sFor I feared" seeing that I say, 'But no fear of the Alueim is in 'this place, and they will kill me over the matter of my wife.' And, moreover, truly, my sister is 'she", the daughter of my father is she, yea, but not the daughter of my mother, and she becomes

13 my^twife. And it 'comes, as^wthe Alueim 'causes" 'me to stray from my father's house^sand from the land of my kindred,"^athat I am saying to her, 'This is your kindness which you shall do 'for me."^t At every 'place where we are coming, say as to me, "My brother is he"."

14 And taking is Abimelech 'a thousand silverlings" and a flock and a herd, and servants and maids, and is giving them to Abraham. And he is restoring to him 'Sarah his

15 wife. And saying is Abimelech 'to Abraham,' "Behold! My land is before you. In 'that which is good in your 'eyes, dwell."

16 And to Sarah he says, "Behold! I gave a thousand silverlings to your brother. Behold! It is for you a "covering of the eyes^sand" for all who are 'with you. 'All is being corrected also."

17 And praying is Abraham to the Alucim and healing is

Al u eim 6

SUBJECT-OR-TO-S

(To-subjectors)

allow GIVE

⁷ Ex416 71 7

^AAbrem FATHER- 9

HIGH-throng

^thingword

^matterword 12

Gn. 21 Annals, Patriarchs, Terah, Isaac Born³ Hagar Driven Out¹⁰

the Alueim 'Abimelech and his wife and his maid-servants, ^{Al u e im}
 18 and they are bearing, for Ieue restrains, yea restrains all the ^{SUBJECT-or-to-s}
 wombs ^(To-subjectors) of the house of Abimelech over the matter of Sarah, ^{matterword}
 Abraham's wife.

1314-18 Fulfillment 211-8

21 And Ieue visits 'Sarah, as ^w He had said, and doing is Ieue ^{8Shr e} Chiefess
 2 to Sarah as ^w He had spoken. And pregnant is Sarah and is
 bearing for Abraham a son for his old age, ^tat the appointed ^{3 1717 21 1812 13 15}
 3 time of which the Alueim had spoken ^to him. And Abraham ^{4 Abrem} FATHER-
 is calling ^tthe name of his son ^who is born to him, whom ^{HIGH-throng}
 Sarah bears for him, Isaac.
 4 And circumcising is Abraham 'Isaac, his son, at eight
 5 days of ^sage as ^wthe Alueim had instructed ^thim. And Abra- ^{ageson}
 ham is a hundred years of ^sage ^twhen his son 'Isaac is born ^{Adm 3494}
 to him.
 6 And saying is Sarah, "Laughter the Alueim makes for
 7 me. Everyone ^thearing is laughing for me." And saying is ^{7 Lu154 55}
 she, "Who declared to Abraham, 'Sarah suckles sons'? For ^{Who ANY}
 I bear ^shim ^ta son ^win my ^o old age."
 8 And growing up is the boy and being weaned. And making ^{grow up} GREATEN
 is Abraham a great feast ^ton the day of the weaning of ^{8 Lu240}
 'Isaac, ^this son."

131-18 Separation 219-21

9 And seeing is Sarah ^tthe son of Hagar, the Egyptian, ^{9-10 House, in 15}
 whom she bore for Abraham, making fun ^tof Isaac her son. ^{EMtzri} Narrows-ite
 10 And saying is she to Abraham, "Drive out ^tthis maidser- ^{10 Ga422-31}
 vant and ^ther son, for not shall he enjoy the tenancy—the
 son of ^tthis maid-servant—with my son, with Isaac!"
 11 ^aYet evil is this ^tword exceedingly in the ^teyes of Abra- ^{11 Suffering 16}
 ham, on account of his son's ^tcase.
 12 And saying is the Alueim to Abraham, "Let it not be evil ^{12-13 Intervention 17-19}
 in your ^teyes on account of the lad, and on account of your ^{12 Ro97 Ga316 Hbl118}
 maid-servant. In all ^wthat Sarah is saying to you, hearken
 13 ^tto her ^Nvoice, for in Isaac your ^tseed shall be called. And,
 moreover, ^tthe son of ^tthis maid-servant, a ^tgreat nation I
 will constitute him, for your ^mseed is he."
 14 And early in the morning Abraham is ^crising, and taking ^{14 Wilderness 20-21}
 bread and a flask of water and is giving it to Hagar, and ^{HEgr} THE STIR(er)
 places it on her shoulder^b, ^awith ^tthe boy, and is sending her ^shoulder blade
 away. And going is she and straying in the wilderness of ^{See map page 66.}
 Beer-sheba. ^{BBarshbo WELL-oath}
 15 And finishing are they the water from the flask. And ^{9-10 House, out 15}
 flinging is she ^tthe boy under one of the shrubs.
 16 And going is she and sitting ^tby herself, aloof from ^thim, ^{11 Suffering 16}
 far off as a bow shot, for, she says, "I must not see ^tin the
 death of ^wmy ^o boy." And sitting is she aloof from ^thim. ^o And
^tthe lad ^o is lifting up ^this ^o voice and lamenting.
 17 And hearing is the Alueim ^tthe voice of the lad ^tfrom ^{12-13 Intervention 17-19}
 the place where he is. ^o And calling is a messenger of the
 Alueim to Hagar from the heavens and is saying to her,
 "What is the ^smatter ^twith you, Hagar? You must not ^{matterdeclaration}
 fear, for the Alueim hears ^tthe voice of ^wyour ^o lad ^tfrom the

Hagar, Ishmael in Paran²¹ Covenant of Abraham and Abimelech³² 21-22

I e u e ¹⁸ placeⁱⁿ where he is. Rise! Lift up 'the lad, and encourage 'your hand in him, for^{to} a great nation will I constitute him."

¹⁹ And unclosing is the Alueim 'her eyes, and seeing is she a well of 'living^o water, and is going and filling 'the flask with water, and giving 'the lad a drink.

14 Wilderness 20-21 20

grow up GREATening

great MANY 21

Pharn BEAUTIFUL

Mitzrim Narrows

And ^bcoming is it that the Alueim is 'with the lad, and he is growing up. And dwelling is he in the wilderness, and is becoming great with his bow. And dwelling is he in the wilderness of Paran. And his mother is taking a wife for him from the land of Egypt.

124-9 Sojourn 2122-34 22

22-24 Time 34

speak SAYing

^{Ah}Achzth 'HOLD-GIVE' 23

Phlk MOUTH-ALL

ss 2018

^{Abrem} FATHER-HIGH-throng 24

25-26 Well 28-31 25

²⁵ 2619 20 Ex217 Jd511

²⁶ *thingword*

27 Covenant 32-33 27

²⁷ 1510-18 Jr3418-20

*Ga*320

25-26 Well 28-31 28



And taking is Abraham a flock and a herd, and is giving them to Abimelech. And they two are contracting a covenant.

And stationing is Abraham 'seven ewe lambs of the flock to alone. And saying is Abimelech to Abraham, "What are they, 'these seven ewe lambs 'of the flock' which you station to alone ?"

And saying is 'Abraham, that "The" 'seven ewe lambs are you taking from my 'hand in order to become^{to} a testimony to me that I delved 'this 'well.' Therefore he called 'the name of' that^{to} place Beer-sheba, for there they swore, they two.

And contracting are they a covenant in Beer-sheba. And rising is Abimelech 'and Ahuzzath, his associate, and Phicol, the chief of his host, and returning are they to the land of the Philistines. And planting is 'Abraham' a tamarisk in Beer-sheba, and is calling there 'on the ⁿname of Ieue, the Al eonian.

22-24 Time 34 34

And sojourning is Abraham in the land of the Philistines many days.

1127-123 Seed 221-19

thingwords

²² Ex1525 164 2020

Dt82 16 Ec21 723

1-10 Abraham's Trial, Isaac, Journey 19
And it is ^bcoming, after 'these 'things, ^athat the Alueim probes 'Abraham and is saying to him, "Abraham! 'Abraham!"'

And saying is he, "Behold me!"

Gn. 22 Annals, Patriarchs, Terah, Abraham's Trial² Journey³ Sacrifice¹³

2 And saying is He, "Take, pray, 'your son, 'your only one, ^{Itzchq} LAUGH-causer whom you love, 'Isaac, and go to you to the land of 'Moriah, ^{Murie} 'Bitter-ness' and 'offer him up there for an ascent offering on one of the mountains of which I will apprise to you.'"

2 1Ch2122 221 2Ch31
Mt2733

3 And early in the morning is Abraham rising, and is saddling 'his ass, and is taking 'two of his lads 'with him, and 'Isaac, his son, and is rending the wood for the ascent offering. And rising is he and going, 'and came' to the place of which the Alueim apprized to him 'on the third 'day. And lifting up 'his eyes is Abraham and seeing 'the place from afar.

^{Abr em} FATHER-HIGH-throng
See map page 72.

4 And speaking is Abraham to his lads, "Sit to you here with the ass, and I and the lad will go, meanwhile, and we will worship and return to you."

^{I e u e}
Will-be-ing-was

5 And taking is Abraham 'the wood for the ascent offering and is placing it on Isaac, his son. And taking is he in his hand 'the fire and 'the knife. And going are they two together.

6 And speaking is Isaac to Abraham, his father, and saying, "My father!"

And saying is he, "Behold me, my son."

And saying is he, "Behold the fire and the wood, a yet where is the flockling for the ascent offering?"

7 And saying is Abraham, "The Alueim will see for Himself as to the flockling for the ascent offering, my son."

8 And going are they, they two, together. And coming are they to the place of which the Alueim had apprized to him.

^{apprize}SAY

9 And building is Abraham 'the altar there, and is arranging 'the wood. And trussing is he 'Isaac, his son, and placing him on to the altar, above to the wood. And stretching out

^{stretch}SENDING

10 is Abraham 'his hand and taking 'the knife to slay 'his son.

11 And calling is the messenger of Ieue to him from the heavens and saying, "Abraham! Abraham!"

11-12 Calls 15-18
11 462 Ex34

And saying is he, "Behold me!"

12 And saying is he, "You must not stretch out your hand 'on" the lad, and you must not do aught to him, for now I know that you fear the Alueim, "for you have not kept back 'your son, 'your only one from Me."

13 And lifting is Abraham 'his eyes and seeing, and, behold! 'One" ram is ^abehind him, held in a thicket 'by its horns. And going is Abraham and taking 'the ram, and 'offering it up for an ascent offering instead of 'Isaac, his son.

14 And calling is Abraham the name of 'that 'place Ieue-jireh, which is being said 'today, "In the mount of Ieue it is Ieue-^{irae} Ieue-being seen."

13 Sacrifice 14
14 1Ch2126 2Ch71-3 is-See-er

15 And calling is the messenger of Ieue to Abraham a second time from the heavens, and saying, "By Myself I swear,

16 averring is Ieue, that, because ^wyou have done 'this 'thing and have not kept back 'your son, 'your only one, 'from Me,"

^{thing}word

17 that, blessing, yea, blessing you am I, and increasing, yea, increasing your ^aseed am I as the stars of the heavens and as the sand which is on the sea shore. And your ^aseed shall

16 247 263 5024 Ex135
11 331 Psl3211 Lul73
17 1316

Ieue blessing Abraham¹⁷ He returns¹⁹ Sarah dies 23² Treaty⁴ 22-23

Al u eim 18 tenant 'the gateway of its enemies, and blessed, in your seed, shall be all the nations of the earth, inasmuch as you hearken 'to My voice.'

1-10 Abraham's Trial, Isaac, Return 19

See map page 72.

19 And returning is Abraham to his lads. And rising are they and going together to Beer-sheba. And dwelling is Abraham in Beer-sheba.

2220-24 Son of Relative 251-4

thinsword

^MMlk e Queen

^NNchur SNORTer

^UOutz Counsel

^BBuz Despiser 20

^KQm u Al RISING (is) Al

^AAr m HEIGHT 21

^OK shd As-DEPRIVED 22

^HChzu PERCEIVER

^PPhldsh Bean-THRESHER 23

^IIdlph LEAKER

^NBth u-Al House-of-Al 24

^RebRbqe Enthraller

^TTbch SLAUGHTER

^TThchsh AZURE

^MMoke SQUASH 23

^s4 Dt314 Js125 2S10s 2

^SShre Chiefess

^HChbrun JOINED

^OKno n SUBMITter

3-18 Tomb 20 3

3-11 Bargain 12-18 4

3-4 Asked 7-9

^HChth Dismay

^eNu1322 4 Ps3912 1P211

5-6 Granted 10-11 5

6

3-4 Asked 7-9 7

8

^EOphr un Soiler

^ZTzchr GREY 9

^HChth i Dismay-ite

5-6 Acquired 10-11 10

11

3-11 Bargain 12-18 12

13

^Abre m FATHER- HIGH-throng ^BBar-shbo WELL-oath

And returning is Abraham to his lads. And rising are they and going together to Beer-sheba. And dwelling is Abraham in Beer-sheba.

2220-24 Son of Relative 251-4

thinsword

And b'coming is it, after 'these 'things, "that it is being told to Abraham,^{to} saying, "Behold! Milcah, she, moreover, bears sons for Nahor, your brother, 'Uz, his firstborn, and 'Buz, his brother, and 'Kemuel, the father of Aram, and 'Chesed and 'Hazu and 'Pildash and 'Jidlaph and 'Bethuel. And Bethuel generates 'Rebecca. These eight 'sons' Milcah bears for Nahor, the brother of Abraham.

"And his concubine, and her name is Reumah, she moreover, also is bearing 'Tebah and 'Gaham and 'Thahash and 'Maachah."

Adm 3531 231-20 Sarah's Death 241-67 1-2 Death, Burial 19

And coming is the "life of Sarah to be a hundred yr and twenty yr seven years—the years of the "life of Sarah. And dying is Sarah in the town of Arba, 'in the vale." (It is Hebron, in the land of Canaan.) And coming is Abraham to wail 'over Sarah and to lament for her. See map page 72.

And rising is Abraham from over the face of his dead. And speaking is he to the sons of Heth,^{to} saying, "A sojourner and a settler am I with you. Give^{to} me a holding for a tomb with you, and I will entomb my dead from^{to} my "face."

And the sons of Heth are answering 'Abraham,^{to} saying, "'No!' Hear us, my lord! A prince of the Alueim are you in our midst. In the choice of our tombs entomb your 'dead. Not a man 'of us will forbid the use of his tomb from you 'to entomb your dead 'there."

And rising is Abraham and bowing down to the people of the land, to the sons of Heth. And speaking is 'Abraham' 'with them,^{to} saying, "Should it forsooth, please your "soul to entomb 'my dead from^{to} my "face, hear me, and intercede for me^{with} Ephron, the son of Zohar, 'the Hittite", "that he shall give to me 'the double cave which is his, which is 'at the end of his field. 'For silver, in full, shall he give it to me for a holding for a tomb in your midst."

And Ephron is sitting in the midst of the sons of Heth. And answering is Ephron, the Hittite, 'Abraham in the "ears of the sons of Heth, to all entering the gateway of his city,^{to} saying, "No, my lord! Hear me! The field I give to you. And the cave which is in it, to you I give it. 'Before the "eyes of the sons of 'all' my people I give it to you. Entomb your dead."

And bowing down is Abraham before the people of the land. And speaking is he to Ephron in the "ears of the people of the land,^{to} saying, "Yea, should you be for 'me," hear me! Give will I silver for the field. Take it from me and I will entomb 'my dead there."

Gn. 23-24 Annals, Patriarchs, Terah, Tomb bought¹⁷ Eleazer sent 24²

14 And answering is Ephron 'Abraham,^{to} saying, "No," lord! ^{Al u e im}

15 Hear me. The land is four ^hundred shekels of silver. What ^{SUBJECT-OR-TO-S} (To-subjectors) is that between me and ^{bt} you? 'Your dead entomb.' ^{entomb}

16 And hearkening is Abraham to Ephron. And weighing is ^{Abr e m FATHER-} Abraham for Ephron 'the silver of which he spoke in the ^{HIGH-throng} ears of the sons of Heth, four ^hundred shekels of silver, ^{HChth Dismav}

17 passing ^twith the merchant. And confirmed is the field of ^{conf RISEN} Ephron in which is ⁱⁿthe double 'cave,' which is adjoining ^EOphr un Soner Mamre, the field and the cave which is in it, and all the trees which are in the field, which are in all its boundary ^{conf RISEN}

18 around, to Abraham ^tby acquisition, ^tbefore the [^]eyes of the sons of Heth ^tto all entering the gateway of his city.

19 And afterward Abraham entombs 'Sarah, his wife, ^{to}at ¹⁻² Death, Burial 19 the 'double' cave of the field adjoining Mamre. (It is Heb- ^{SShre} Chiefess ^{CKn o n} Submitter

20 And confirmed is the field and the cave which is in it to ³⁻¹⁸ Tomb 20 Abraham for a holding for a tomb from 'the sons of Heth. ^{conf RISEN}

231-20 Isaac's Marriage 241-67 1-54- Eleazar Mission -54-67 1 Abraham Blessed 34-36

24 And Abraham is old, come ^tto ⁿdays. And Ieue blesses Abraham in all things.

2 And saying is Abraham to his servant, the oldest of his ²⁻⁹ Eleazar 37-41 household, the ruler ^tover all ^wthat is his, "Pray place your ² 152 hand under my thigh, and adjure you will I ^tby Ieue, the Alueim of the heavens and the Alueim of the earth, ^wthat you will not take a wife for my son 'Isaac' from the daughters of the Canaanite ⁱⁿnear whom I am dwelling, for to my ⁴ 2635 2746 281 8 land 'whence I ^bcame,' and to my kindred ^sshouldⁿ you go, and take a wife for my son, for Isaac, 'thence'." ^{Itzchq} LAUGH-causer

5 And saying to him is the servant, "Perhaps the woman will not be willing to go after me to 'this' land. Shall I restore, yea restore 'your son to the land whence you fared forth?'"

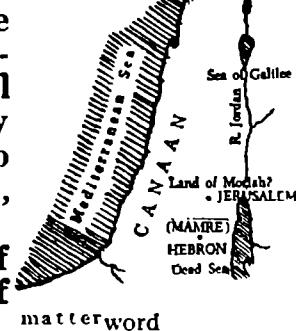
6 And saying to him is Abraham, "Beware ^{to}you, lest you ⁶ Hbll15 restore 'my son thither! Ieue, the Alueim of the heavens and the Alueim of the earth,' Who took me from my father's household and from the land of my kindred, 'whence I ^bcame,' and Who spoke to me, and Who swore to me, ^{to}say- ing, 'To 'you and' your ⁿseed will I give 'this' land,' He will send His messenger before you, and you take a wife for my son, 'Isaac,' thence. And should the woman not be willing to go after you 'to this land', innocent are you ^tof this my oath, but 'my son you shall not restore thither.'"

9 And placing is the servant 'his hand under the thigh of Abraham, his ⁼lord, and is swearing to him on account of 'this' matter.

10 And taking is the servant ten camels from the camels of ¹⁰⁻¹¹ Journey 42- his ⁼lord, and is going. And all manner of good things of ¹⁰ 1131 his ⁼lord are in his [^]hand. And rising is he and going to

11 Syria of the streams, to the city of Nahor. And causing is ^NNchur SNORTER he the camels to kneel ^toutside ^tto the city ^{to}at a well of 'water' ^{See map page 56.} ^tat eventide, ^tthe time the women fare forth to 'bail it. ^{timeSEASON}

12 And saying is he, "Ieue, Alueim of my lord Abraham, ¹²⁻²¹ Prayer -42-44 pray, cause a meeting before me 'today, and do a kindness



Journey¹⁰ Rebecca receives him²⁵ Laban offers Entertainment³¹ 24

*I e u e 13 w^{to} my lord Abraham. Behold! I am stationed ^{on}at this
Will-be-ing-was
spring of water, and the daughters of the mortals of the
city will fare forth to bail water. And ^bcomes it that the
maiden to whom I will say, 'Pray stretch out your jar and
give me a drink,'^asays 'to me', 'Drink. And, moreover, your
camels also will I give to drink 'till they should finish
drinking", that 'her Thou dost find correct for Thy servant,
for Isaac, and 'by it will I know that Thou doest a kindness
w^{to} my lord 'Abraham."*

Itzchq LAUGH-causer

15 Is6524 15

*RebRbqe Enthraller
Bth u-Al House-of-Al*

MMlk e Queen 16

NNchur SNORTER

*Abrem FATHER-
HIGH-throng 17*

And ^bcoming is it, ere he finishes ^{to}speaking 'in his
"heart," ^athat behold! Rebecca is faring forth, who was

born to Bethuel, the son of Milcah, the wife of Nahor,
Abraham's brother, and her jar is on her shoulder^b. And
the maiden is of exceedingly good appearance, a virgin,
and not a man had ^aknown her. And down is she going to
the spring, and is filling her jar and is coming up.

17 And running is the servant to meet her, and is saying,
"Pray, ^clet me sup a little water from your jar."

18 And saying is she, "Drink, my lord." And hastening is she
and is ^cletting down her jar on her hand and ^cgiving him to

19 drink. And finishing is she ^cgiving him to drink and is saying,
"Moreover, for your camels will I bail till they should finish

emptyNAKEDing 20 ^{to}drinking." And hastening is she and emptying her jar into
the drinking basin, and running again to the well to bail.

21 And bailing is she for all his camels. And the man is in a
tumult ^{to}over her, ^{'and"} silent, to know if Ieue prospers his
^{or}way or not?

22-25 Rebecca 45-47 22 And ^bcoming is it, as ^wthe camels finish ^{to}drinking, tak-
ing is the man a pendant of gold, its weight a bekah, ^sand is
placing it on her nose," and two bracelets on her hands of
23 ^{whose}ANT ten gold shekels' weight. And he ^{'inquires of her and'} is say-
ing, "Whose daughter are you? Tell ^{to}me, pray. Forsooth,
^sin" the house of your father, is there place for us to lodge?"

24 1811 12 2486 24 And saying is she to him, "A daughter am I of Bethuel,
25 the son of Milcah, whom she bore for Nahor." And saying
is she to him, "Moreover, crushed straw ^{mr}and provender
there is much with us, ^sand," moreover, a place to lodge."

26 Ieue 48 26 And bowing is the man his head and worshiping ^{to}Ieue.

27-32 Reception 49-53 27 And saying is he, "Blest be Ieue, Alueim of my lord
Abraham, Who does not forsake His kindness and His
truth[']with my lord ^sAbraham." I am 'on the right way.
Guided me has Ieue to the house of my lord's brothers."

28 ^{matterword} And running is the maiden and telling ^{to}her mother's
household as to these 'matters.

Lbn WHITR 29 And Rebecca ^{'has} a brother, and his name is Laban. And

30 running is Laban to the man ^{'outside} ^{to}at the spring. And
^bcoming is it, as ^{'she} sees 'the pendant, and 'the bracelets
on his sister's hands, and as he hears 'the words of Rebecca,
his sister, ^{to}saying, "Thus spoke the man to me," ^athat
coming is he to the man. And, behold! Standing is he ^{on}with

31 the camels ^{on}at the spring. And saying is he ^{'to him,'} "Come,
blest of Ieuel! Why are you standing ⁱⁿoutside ^awhen I
'have prepared' a surface in the house and a place for the
camels?"

Gn. 24 Annals, Patriarchs, Terah, Abraham blessed³⁵ The Mission³⁷

32 And coming is the man into the house. ^aYet, unloosening ^{I e u e} is he the camels' girths and giving crushed straw and pro- Will-be-ing-was vender to the camels, and water to wash his feet and the feet of the mortals who are 'with him.

33 And placing is he ^{'n}bread^o before him to eat.

33 Entertainment 54-

^aYet saying is he, "Not eat will I till I should speak my ⁿword."

And saying is he, "Speak."

1 Abraham Blessed 34-36

34 And saying is he, "A servant of Abraham am I. And ^{Abr e m} FATHER-

35 Ieue has blessed 'my lord exceedingly, and he is growing ^{HIGH-throng} great, and He is giving to him a flock and a herd and silver and gold and servants and maids and camels and asses.

36 And Sarah, the wife of my lord, bore ^{'one} son for my lord ^{SSh e} Chiefess after she was old. And give will he to him 'all ^wthat he ^thas.

37 "And adjuring me is my lord^to saying, 'You shall not ²⁻⁹ Eleazar 37-41 take a wife for my son from the daughters of the Canaan-

38 ite, in whose land I dwell, ^sforⁿ you should go to the house- hold of my father, and to my family, and take a wife for my

39 son ^{'thence.'} And saying am I to my lord, 'Perhaps the

40 woman will not go after me.' And saying is he to me, 'Ieue ^{'Alueim}, before Whom I ^rwalk, ^{'He}c will send His messenger 'with you and prosper your ^rway. And take shall

41 you a wife for my son from my family, and from the house- hold of my father. Then you shall be innocent from my

oath of imprecation. For come shall you to my family, and should they not give to you, ^athen you shall be^c innocent from my oath of imprecation.'

42 "And coming am I 'today to the spring.

10-11 Journey 42-

"And saying am I, 'Ieue, Alueim of my lord Abraham, ¹²⁻²¹ Prayer -42-44

pray, shouldst Thou, forsooth, be prospering my ^rway on ⁴³ which I am ^{'now} going, behold! I am stationed ^{on}at the

spring of 'water ^{'a}where the daughters of the mortals of the city will fare forth to bail water.^o And ^bcomes it that

44 the damsel is 'faring forth to bail, and I say to her, "Pray give me a little water to drink from your jar," and she says to me, ^{"m"}You drink, and, moreover, for your camels will I bail," she is the woman whom Ieue finds correct for

'Isaac,' the son of my lord, 'and ^bby this will I know that Thou doest a kindness to my lord Abraham.'

45 "Ere I am finishing ^to speaking ^tin my heart, ^abehold! ²²⁻²⁵ Rebecca 45-47

Rebecca is faring forth, and her jar is on her shoulder^b, ^{Reb Rbq e} Enthraller

^shshoulder blade

46 "And saying am I to her, ^{'c}Give me a ^slittle waterⁿ to drink, pray, ^sfrom your jar." And hastening is she and ^cletting down her jar [']on her ^{'hand} and is saying, 'Drink. And, moreover, your camels will I ^cgive a drink.' And drinking am I, and, moreover, she ^cgives the camels a drink.

47 "And asking 'her am I and saying, 'Whose daughter are ^{Whose}ANY you?' And saying is she, 'A daughter of Bethuel, son of ^{BBth u-A}House-of-Al

Entertainment accepted⁵⁴ Journey delayed⁵⁵ Expedited⁶¹ 24

^NChur SNORTER

^MMike Queen

28 Lens 48

48 Psl077 48

Al u eim

SUBJECT-or-to-s

(To-subjectors)

Nahor, whom Milcah bore for him.' And placing am I the pendant on her nose and the bracelets on her hands.

"And bowing my head am I and worshiping^{to} Ieue, and blessing 'Ieue, Alueim of my lord Abraham, Who guides me in the 'way of truth, to take 'the daughter of my lord's brother for his son.

27-32 Reception 49-53 49

"And now, if you, forsooth, ^{do}deal in kindness and truth 'with my lord, tell^{to} me. And if not, tell^{to} me, and I will 'face onto 'theⁿ right or onto 'theⁿ left."

50

matterword

^RebRbqe Enthraller 51

And answering are Laban and Bethuel and saying, "From Ieue fares forth 'this' 'matter. We cannot speak to you evil or good. Behold! Rebecca is before you. Take her and go, and she shall become the wife of your lord's^{to} son, as^w Ieue speaks."

^AAbrem FATHER- 52

HICH-throng 53

And ^bcoming is it, as^w Abraham's servant hears 'their words, ^athat he is prostrating to^d the earth to Ieue. And forth is the servant ^cbringing articles of silver and articles of gold and clothes, and is giving them to Rebecca. And token presents he gives to her brother and ^{to}her mother.

33 Entertainment 54- 54

And eating are they and drinking, he and the mortals who are with him, and lodging.

1-54- Eleazer, Mission -54-67

-54 Return 56-60

And rising are they in the morning, and saying is he, "Send me, 'and I will go^o to my lord."

55 Departure 61-67 55

And saying are her 'brothersⁿ and her mother, "The maiden shall dwell 'with us two "days or ten. 'Andⁿ afterward she shall go."

-54 Return 56-60 56

And saying is he to them, "You must not delay 'me ^awhen Ieue prospers my 'way. Send me, and I will go to my lord."

57

And saying are they, "We will call^{to} the maiden and ask at 'her "mouth."

58

And calling are they^{to} Rebecca and saying to her, "Will you go with 'this 'man ?" And saying is she, "I will go."

59

And sending are they 'Rebecca, their sister, and 'her wet-

60

nurse, and Abraham's 'servant and 'his mortals. And blessing are they 'Rebecca, 'their sister, ^c and saying to her, "Our sister are 'you. May you become thousands of myriads, and may your ^aseed tenant 'the gateway of those hating them."

55 Departure 61-67 61

And rising is Rebecca and her maidens, and they are riding on the camels, and are going after the man. And taking is the servant 'Rebecca and is going.

^LLehiral To- 62

lIVE-mirror 63

63 Ps4425 La320

"Now Isaac comes 'into the wilderness," to the well Lehirai. And dwelling is he in the land of the south-rim. And forth is Isaac faring to worship in the field before the evening. And lifting is he his eyes and seeing. And behold! Camels are coming.

^IItzchq LAUGH-causer 64

^alight^{COMING-DOWN} 65

WHAT^{ANT}

And lifting is Rebecca 'her eyes and is seeing 'Isaac and is alighting off the camel. And saying is she to the servant, "What 'man is 'this 'going in the field to meet us ?"

And saying is the servant, "He is my lord."

And taking is she a 'veil and covering herself.

thingword 66

And relating is the servant to Isaac 'all the things which he had done.

Gn. 25 Annals, Patriarchs, Ishmael, Isaac, Abraham dies⁸ Entombed⁹

67 And bringing her is Isaac to^d the tent of Sarah, his ¹*tzchq* LAUGH-causer
mother. And taking is he 'Rebecca, and becoming is she his ²*Shre* Chiefess
to wife, and he is loving her. And 'comforted' is Isaac after ³*Rbqe* Enthraller
the loss of his mother, 'Sarah.' ⁴*1612 1720 3725 28*

2220-24 Son of Relative 251-4

25 And continuing is Abraham, and taking is he a wife, and

2 her name is Keturah. And bearing is she for him 'Zimran ⁵*Zmr n* Musician
and 'Jokshan and 'Medan and 'Midian and 'Ishbak and 'Shuch. ⁶*Jqshn STIFF*

3 And Jokshan generates 'Sheba 'and 'Thumun' and 'Dedan. ⁷*MeMdn MEASUREAN*
And the sons of Dedan come to be 'Raguel and Nabdeel and ⁸*M'Md in Quarreler*
Ashurim, and Letushim and Leummim. ⁹*Ishbq LEAVE-BE-ER*

4 And the sons of Midian are Ephah and Apher and Enoch ¹⁰*Shuch Prostrator*
and Abida and Eldaah. All these are sons of Keturah. ¹¹*Shb a RETURN*

1127-2219 Abraham's Death 255-11

5 And giving is Abraham 'all which is his to 'his son' ¹²*Thumun Amazement*

6 Isaac. And to the sons of the concubines which are Abraham's, Abraham gives gifts. And sending them is he away ¹³*Ddn FOND*
from on Isaac, his son, in while he is still living, eastward to ¹⁴*Ashuri PROGRESSIVES*

the land of the East. ¹⁵*Ltushm FORGE*

7 And these are the ⁿdays of the years of the ⁻life of Abraham, which he lives—a hundred ^{yr} and seventy ^{yr} a five years. ¹⁶*LeuLam im FOLKSTEMS*

8 And expiring is Abraham, and dying in a good ⁿgrey-haired ¹⁷*Oiphe Faint*

9 age, old and satisfied 'with ⁿdays.' And gathered is he to ¹⁸*Ophrun Soiler*

his ⁻people. And entombing 'him are his sons, Isaac and ¹⁹*Tzchr GREY*

Ishmael, to in the 'double' cave to in the field of Ephron, the ²⁰*Chthi Dismay-ite*

10 son of Zohar, the Hittite, which is adjoining Mamre, the ²¹*M mra 'Bitterness'*

field 'and the cave' which Abraham bought from 'the sons ²²*Js242 239*

of Heth. There is made a tomb for Abraham, and Sarah, ²³*2316*

his wife. ²⁴*See map page 72.*

11 And b'coming is it, after the death of Abraham, ^athat the ²⁵*11 1614 2119 2462*

Alueim is blessing 'Isaac, his son. And dwelling is Isaac

wi by the well Lehi-rai.

LChirai To-LIVE-mirror

1127-2511 Hindrance 2512-18

12 And these are the genealogical annals of Ishmael, son of Abraham, whom Hagar, the Egyptian, Sarah's maid, bore

for Abraham: ¹³⁻¹⁶*Ishmael, Birth 17 Sons, Ishmael 18*

13 And these are the names of the sons of Ishmael, 'by their ¹⁷*Ishmo-Al HEARING-is-SUBJECTOR*

names, for their ⁻genealogical annals: The firstborn of ¹⁸*Nb iuth PRODUCTIONS*

14 Ishmael, Nebaioth; and Kedar and Adbeel and Mibsam and ¹⁹*Qdr SOMBER*

15 Mishma and Dumah and Massa 'and' Chador and Tema ²⁰*MibM bshm AROMATIC*

16 'and' Jetur 'and' Naphish and Kedemah. These, they are ²¹*M1sM shmo HEARING*

the sons of Ishmael, and these are their names, in their ²²*Dume LIKENESS*

environs and in their domiciles—twelve princes for their ²³*M Msha Load*

to clans. ²⁴*Chdr CHAMBER*

17 And these are the years of the ⁻life of Ishmael: a hundred ²⁵*Nphish SOULISH*

yr and thirty ^{yr} a seven years. And expiring is he, and died, ²⁶*Qdm e PRECEDENCE*

and is gathered to his people. ²⁷*12 Ishmael, Death 17*

18 And tabernacling are they from Havilah unto Shur, ²⁸*(born Adm 3480)*

which is adjoining Egypt, as you come to^d Assyria. It falls ²⁹*Adm 3617*

to him to be adjoining all his brothers. ³⁰*13-16 Sons, Ishmael 18*

See map page 78. ³¹*HChuile PERFORATED*

19 And these are the genealogical annals of Isaac, son of ³²*SShur Barricade*

Abraham: Abraham begets 'Isaac. ³³*EMtzr im Narrows*

³⁴*Ashur PROGRESSING*

1110-26 Chosen 2519-3529 2519 Birth-Death 3527-29

³⁵*1612 391 Jd824*

³⁶*Abrem FATHER-HIGH-throng*

Rebecca's sons Esau and Jacob²⁶ Esau's Birthright³⁴ Famine 26¹ 25-26

2520-22 Rebecca 3516-20 20

Adm 3534

²Bth u-Al House-of-Al

³Arm HEIGHT 21

⁴Lbn WHITE

See map page 83. 22

And coming is Isaac to be forty years of ⁵age 'at his taking 'Rebecca, the daughter of Bethuel, the Syrian 'of Padan, 'Syria,' the sister of Laban the Syrian, for his wife.

And Isaac is entreating Ieue for the invigorating of 'Rebecca,' his wife, for barren is she. And Ieue is being entreated 'by him, and pregnant is Rebecca, his wife. And bruising themselves are the sons within her. And saying is she, "Should it be so? Why have I this?" And going is she to inquire of 'Ieue.

2523-28 Sons 3521-26

¹e u e 23

Will-be-ing-was

²Al u eim

SUBJECT-or-to-s

(To-subjectors)

great MANY

24

And saying is Ieue to her,

"Two ⁶nations are in your belly,

And two ⁷folkstems shall be parted from your bowels.

And one folkstem shall be more resolute 'than the other

And the greater shall serve ⁸the inferior." [folkstem.

25

And fulfilled are the days of her bearing. And behold! Twins are in her belly. And forth is faring the first, ruddy, all of him as a fur robe of hair. And calling are they his name Esau. And afterward his brother fares forth. And his hand is holding ⁹in the heel of Esau. And ¹⁰calling are they his name Jacob. And Isaac is sixty years of ¹¹age 'when 'Rebecca' bears 'them.

And growing up are the lads. And becoming is Esau a man, a knowing hunter, a man of the field. ¹²Yet Jacob is a flawless man, dwelling in tents. And loving is Isaac 'Esau, for his game is in his mouth. ¹³Yet Rebecca is loving 'Jacob.

2529-34 Birthright 271-3515

29 And stewing is Jacob a stew. And coming is Esau from

30 the field and is faint. And saying is Esau to Jacob, "Glut me, pray, ¹⁴with the ¹⁵red—this red stew, for faint am I." Therefore called is his name Edom also.

31 And saying is Jacob 'to Esau,' "Sell, as of 'today, 'your birthright to me."

32 And saying is Esau, "Behold! I am ¹⁶going to die, and ¹⁷to what is this birthright to me?"

33 And saying is Jacob 'to him,' "Swear to me as of 'today.' And swearing is he to him. And selling is 'Esau' 'his birthright to Jacob.

¹⁸ Hbl216 34

¹⁹ 1210

261 Gerar 28

²⁰ Phlsht Distinguished-

²¹ SET-ite

²² Grr Chew or Saw

See map page 78.

26 And ²³coming is a famine in the land, aside from the first famine which ²⁴came in the days of Abraham. And going is Isaac to Abimelech, king of the Phlistines, to²⁵ Gerar.

And appearing to him is Ieue and saying, "You must not go down to²⁶ Egypt. Tabernacle in the land of which I apprise ²⁷to you. Sojourn in 'this land, and I will come to be with you and will bless you. For to you and to your ²⁸seed will I give 'all these lands, and carry out will I 'the oath which I swore to Abraham, your father. And increase will I 'your ²⁹seed as the stars of the heavens, and give will I to your ³⁰seed 'all these lands. And blessed, in your ³¹seed, are all the nations of the earth, inasmuch as hearken did Abraham, 'your father,' 'to My ³²voice and kept My charge, My instructions, My statutes, and My laws."

⁵ Jnl17 Rol017 5

Gn. 26 Annals, Patriarchs, Isaac, Gerar⁶ Blessed¹² Goes to Beer-sheba²³

6 And dwelling is Isaac in Gerar. ²⁶⁻¹¹ And asking are the mor- 7 Wives 34-35
 7 tals of the place as to 'Rebecca,^o his wife. And saying is he, ^{7 1213 202 12} "My sister is she." For he fears to say, "My wife ^sis she,"ⁿ ^{Reb Rbq e} Enthraller
 8 lest the mortals of the place kill 'him^o on account of Rebecca,^o
 8 for a good appearance has she. And ^acoming is it that his ^{Abi mlk My-}
 'days there are long. And gazing is Abimelech, king ^oof ^{FATHER (is) KING}
 Gerar^o of the Philistines, through a 'window, and is seeing,^o
 and behold! Isaac is having fun 'with Rebecca, his wife. ^{throughabout}
 9 And calling is Abimelech ^{to} Isaac and saying ^{to him,} "Yea, ^{PPhl shth Distinguished-}
 behold! Your wife is she! And how say you, 'My sister is ^{SET-ite} ^{now WHERE-AS}
 she'?"

And saying to him is Isaac, that, "I say it lest I die on her" ^{I Itzchq LAUGH-causer}
 account."

10 And saying is Abimelech ^{to him,} "What is this you do
 to us? As if it were a little thing if one of 'my^o 'people lie
 with 'your wife and you bring the guilt upon us!"

11 And instructing is Abimelech ^{all} 'hisⁿ 'people ^{to} saying,
 "Everyone^o 'touching 'thisⁱⁿ 'man^a orⁱⁿ his wife shall ^{dsurely} ^{Hdie yea die^b}
 be ^cput to death."

12 And sowing is Isaac in 'that 'land and is finding in 'that ¹²⁻²² Abimelech 26-33
 'year a hundredfold of ^obarley. And blessing him is Ieue.

13 And great is growing the man. And going is he to go on
 14 and grow greater, till ^{tt}he is great exceedingly. And it is ^{"THAT}
^bcoming at his acquiring flocks and acquiring herds and
 many to serve, ^athat jealous are the Philistines of 'him.

15 And all the wells which his father's servants had delved in
 the days of Abraham, his father, the Philistines stop them
 up, and are filling them with soil.

16 And saying is Abimelech to Isaac, "Go from our people,
 17 for you are very much stauncher ^othan we." And going is
 Isaac thence, and is camping in the watercourse of Gerar,
 and is dwelling there.

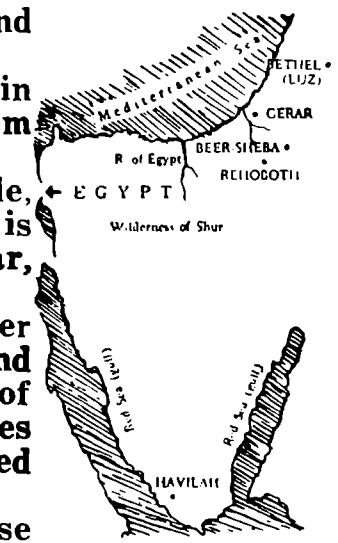
18 And returning is Isaac and delving 'the wells of 'water
 which were delved by 'servantsⁿ of Abraham, his father, and
 the Philistines had stopped them up after the death of
 Abraham, 'his father.^o And calling is he ^{to} them by names
^asaccording to the names which 'Abraham, ^ohis father, called
 to them.

19 And delving are the servants of Isaac in the watercourse
 'of Gerar,^o and finding are they there a well of ^oliving water. ^{19 2119}

20 And contending are the graziers of Gerar with Isaac's ^oGrr Chew or Saw
 graziers ^{to} saying, "Ours is the water." And calling is he
 the name of the well Esek, for extortionate show they ^{E Oshq Extortion}
 21 themselves with him. ^aAnd shifting is Isaac thence,^o and
 delving are they another well. ^aYet contending are they,
 moreover, over it. And calling is he its name Sitnah. ^{S Shtn e Accusation}

22 And shifting is he thence, and delving ^aare they^c another
 well. And they do not contend over it. And calling is he its
 name Rehoboth. And saying is he, "For now Ieue widens ^{R Rchbuth WIDE}
 for us, and ^{B Bar-shbo WELL-oath}
 23 And up is he going thence to Beer-sheba. ^{261 Beer-sheba 23}

24 And appearing to him is Ieue in 'that 'night, and saying, ^{2-5 Appearance 24-25}
 "I am the Alueim of Abraham your father. You must not
 fear, for 'with you am I. And bless you will I, and increase ^{I e u e} ^{Will-be-ing-was}
 will I 'your ^aseed for the sake of Abraham 'your father,^o



Ieue appears to Isaac²⁴ Digs well²⁵ Covenant²⁹ Deception 27⁵ 26-27

Al u eim 25 SUBJECT-OR-TO-S (To-subjectors)

26 2122

12-22 Abimelech 26-33 26

^AAb i mlk MY-FATHER- 27

is-KING

^aGrr Chew or saw

^AhAchz th 'HOLD-GIVE'

^PPhikl MOUTH-ALL 28

And Abimelech goes to him from Gerar ^awith Ahuzzath, his associate, and Phicol, the chief of his host. And saying to them is Isaac, "For what reason do you come to me, ^awhen you hate 'me and you are sending me away from 'you ?'

And saying are they, "We see, yea, see that Ieue has come to be with you, and we are saying, 'Let there ^bcome, pray, an oath of imprecation between us, between us and ^bt you, and contract will we a covenant with you. Should you do ^wto us evil, ^as when ^wwe do not touch you, and ^as when ^wwe do ^wto you but good, and send you away in peace ?' You are now the blest of Ieue."

30 And making is he for them a feast, and eating are they 31 and drinking. And ^crising early are they in the morning, and swearing are they, a man to his ^rbrother. And sending them away is Isaac. And they are going from 'him in peace.

32 And ^bcoming is it ^ton ^tthat ^tday, coming also are servants of Isaac. And telling are they ^to him concerning the ^tcase of the well which they delve, and are saying to him, "We found water." And calling is he ^tit Sheba. Therefore the name of the city is Beer-sheba till ^tthis ^tday.

^EOsh u Doer 34 3625 14 24 25 1K1029

Adm 3594

And ^bcoming is Esau to be forty years ^sold ^awhen he is taking as wife 'Judith, the daughter of Beeri, the Hittite, and 'Bashemath, the daughter of Elon, the 'Hivite.' And coming are they to be a ^mbitterness of spirit to Isaac and ^tto Rebecca.

2529-34 Birthright 271-3515

¹ 3528 27

^{old}GREATER

2

^s 2529 3

⁴ 2528 Hbl120 4

271-40 Deception-Reconciliation 323-3317

And ^bcoming it is that old is Isaac, dim-sighted are his eyes. And calling is he 'Esau, his ^telder son, and is saying to him, "My son!" And saying is he to him, "Behold me!"

And saying is he, "Behold, pray! Old am I, ^tand ^cnot know do I the day of my death. And now, pray, lift up your gear, your hanger and your bow, and fare forth to the field and hunt game for me, and make for me tasties, such as ^wI love, and bring them to me, and eat will I, in order that my ⁿsoul may bless you ⁱⁿere I die."

And Rebecca is hearing Isaac ⁱⁿspeaking to Esau, his son. And going is Esau to the field to hunt game ^tfor his father. And Rebecca spoke to Jacob, her son, ^tthe inferior in station, ^tto saying, "Behold! I heard 'your father speaking to Esau, your brother, ^tto saying, 'Bring ^tto me game and make for me tasties, and eat will I and bless you will I before Ieue before my death.' And now, my son, hearken ^tto my ⁿvoice ^tin that which I am instructing 'you. Go, pray, to the flock, and take for me thence two kids of the goats, ^ttender and ^wgood, and I will make of 'them tasties for your father, such as ^whe loves, and you shall bring them to your father, and eat will he, in order ^wthat ^t'your father' may bless you before his death."

11 And saying is Jacob to Rebecca, his mother, "Behold!

Gn. 27 Annals, Patriarchs, Isaac, Jacob's Deception¹² Gets Blessing²⁵

12 ^{Al ueim} Esau, my brother, is a hairy man, and I am a slick man. <sup>subject-or-to-s
(To-subjectors)</sup>

12 Perhaps my father will feel me, and become will I in his ^{15 Hbl218} eyes as one who leads him astray, and I bring on me a slight and not a blessing."

13 And saying to him is his mother, "On me be your slight, my son. Yea, hearken 'to my "voice and go. Take them for me."

14 And going is he and taking and bringing them to his mother. And making is his mother tasties, such as "his father loves.

15 And taking is Rebecca the 'coveted garments of Esau, ^{15 Hbl218} her 'elder son, which are 'with her in the house, and is ^{14 GREATER}

16 putting them on 'Jacob, her 'smaller son. And 'the skins of ^{RebRbqe} Enthraller the kids of the goats she puts on ^{on} his hands and on the ^{RebRbqe} Doer

17 slick of his neck. And giving is she 'the tasties and 'the ^{Jloqb} HEEL bread which she made into the hand of Jacob, her son.

18 And coming is he to his father and saying, "My father!"

And saying is he, "Behold me! Who are you, my son?" ^{Who ANY}

19 And saying is Jacob to his father, "I am Esau, your first-born. I did as "you spoke to me. Rise, pray! Sit and eat 'of my game, in order that your "soul may be blessing me."

20 And saying is Isaac to his son, "What is this? You hasted ^{1Itzchq} LAUGH-causer to find it, my son!"

And saying is he, "For Ieue, your Alueim, caused it to happen before me."

21 And saying is Isaac to Jacob, "Come close, pray, and I will feel you, my son. Is this you, my son Esau, or not?" ^{or if}

22 And close is Jacob coming to Isaac, his father. And feeling him is he and saying, "The voice is the voice of Jacob, "yet the hands are the hands of Esau."

23 "Yet he did not identify him, for his hands are become as ^{1denRECOGNIZE} the hands of Esau, his brother, hairy. And blessing him is he.

24 And saying is he, "This is you, my son Esau?"

And saying is he, "I am."

25 And saying is he, "Bring it close to me, and I will eat 'of my son's game, that my "soul may be blessing you."

And close is he ^cbringing it to him, and he is eating. And he is bringing ^{to} him wine, and he is drinking.

26 And saying to him is Isaac, his father, "Come close, pray, and kiss ^{to} me, my son."

27 And close is he coming and kissing ^{to} him. And smelling is he 'the smell of his garments and is blessing him, ^a saying,

"See! The smell of my son
Is as the smell of the 'full" field ^wblessed by Ieue. ^{22 La212}

28 And give ^{to} you will the Alueim 'the night mist of the heavens.
And the 'oil of the earth, and much grain and grape juice.

29 Serve you shall peoples,
And down shall bow to you the folkstems.
Master be you 'over your brothers,
And down to you shall bow the sons of your mother,
One cursing you is accursed.
And one blessing you is blessed!"

30 And ^bcoming is it, as "Isaac finishes ^{to}blessing 'Jacob,

Esau Returns³⁰ **Laments³⁸** **Holds grudge⁴¹** **Jacob advised to Leave⁴³** **27**

^aforth, yea forth^b
¹Itzchq LAUGH-causer
^I e u e ³¹
Will-be-ing-was

^{Who}ANT³²
^xOshu Doer
^{ss} 2528 3228 Hbl217 33
^{Who}ANT

^{Because}THAT³⁶
^Jacob Heel

^{ss} 2581⁴ 37
⁴⁰ 1S1447 2S814 1K2247 40
2K820 22

²⁷⁴²⁻²⁸⁵ Departure, Return 351-15
^{•1d}GREATER⁴²
RobRbqe Enthraller
⁴³ 1131 43
See map page 83.
⁸Arm HEIGHT⁴⁴
^LLbn WHITE
^oChr'n Heated⁴⁵

<sup>'his son,' and 'coming, yea 'barely forth, is Jacob from 'the
"face of Isaac, his father, "when Esau, his brother, comes
from his hunting. And making tasties is he, moreover, and
is bringing them to his father. And saying is he to his
father, "Rise will my father and eat' of his son's game, in
order that bless me will your "soul."</sup>

<sup>And saying to him is Isaac, his father, "Who are you?"
And saying is he, " I am your son, your firstborn, Esau."
And trembling is Isaac, a trembling, great unto excess.
And saying is he, "Who, indeed, was he, the hunter of
game "who brought it to me, and I ate 'of allⁱⁿ ere you
came, and bless him did I ? "And," moreover, blest shall he
be!"</sup>

³⁴ <sup>'And 'coming is it," as Esau hears 'the words of his father
'Isaac,' "that crying is he a cry great and bitter unto excess.
And saying is he to his father, "Bless me, me moreover, my
father!"</sup>

³⁵ <sup>And saying is he 'to him', "Your brother came 'with
deceit, and he has taken 'your blessing."</sup>

<sup>And saying is he, "Because he calls his name Jacob, is it
"that he is circumventing me 'already' this twice? 'My
birthright took he. And, behold! Now he takes my blessing!"
And saying is 'Esau to his father,' "Have you not besides
a blessing for me?"</sup>

³⁷ <sup>And answering is Isaac and saying to Esau, "Behold! As
master have I placed him 'over you, and 'all of his brothers
have I given to him for servants, and with grain and grape
juice I support him. And for you, indeed, what shall I do,
my son?"</sup>

³⁸ <sup>And saying is Esau to his father, "Your one blessing is it,
my father? Bless me, me moreover, my father!" "Yet silent
is Isaac,' and lifting is Esau his voice and is lamenting.</sup>

³⁹ <sup>And answering is Isaac, his father, and saying to him,
"Behold! Away from the "oil of the earth is coming to be your
And from the night mist of the heavens above. [dwelling,
And on^{by} your "sword shall you live,
And your brother shall you serve.
"Yet it 'comes, as "you are caused to sway,
You also break off his 'yoke off your neck."</sup>

⁴¹ <sup>And a grudge is Esau holding against 'Jacob on account
of the blessing with which his father blesses him. And
saying is Esau in his 'heart, "Approaching are the days of
mourning for my father, "when I will kill 'Jacob, my
brother."</sup>

²⁷⁴²⁻²⁸⁵ Departure, Return 351-15
^{•1d}GREATER⁴²
RobRbqe Enthraller
⁴³ 1131 43
See map page 83.
⁸Arm HEIGHT⁴⁴
^LLbn WHITE
^oChr'n Heated⁴⁵

<sup>And told to Rebecca are 'the words of Esau, her 'elder
son. And sending is she, and calling for Jacob, her 'smaller
son, and saying is she to him, "Behold! Esau, your brother,
is consoling himself as to you, intending to kill you. And
now, my son, hearken 'to my "voice, and rise, run away 'by
yourself 'to Syria,' to Laban, my brother, to^d Charan. And
dwell with him several days, till^wback is turning your
brother's fury, till^wback turns your brother's anger from
you, and forgotten has he 'what you did to him, and I send</sup>

Gn. 28 Annals, Patriarchs, Isaac, Jacob leaves⁵ Esau's Wife's⁶ Vision¹²
and take you thence. Why shall I be bereaved, moreover, of ^{I e u e}
you two in one day?" ^{Will-be-ing-was}

46 And saying is Rebecca to Isaac, "Irritated am I in my ^{46 2634 35}
"life 'because of the presence of the daughters of 'the sons ^{RebRbq e}
of" Heth. Should Jacob take a wife such as these from the ^{I Itzchq} LAUGH-causer
daughters of Heth, from the daughters of the 'land, to what ^{JLoqb} HEEL
has "life for me?" ^{HChth} Dismay

28 And calling is Isaac to Jacob, and is blessing 'him and ^{1 243}
instructing him. And saying is he to him, "Not take shall ^{oKn on} SUBMITTER
2 you a wife from the daughters of Canaan. Rise, go to^d ^{sArm} HEIGHT
Padan, Syria, the home of Bethuel, your mother's father. ^{BBth u-Al} House-of-Al
and take for yourself thence a wife, from the daughters of ^{L Lbn} WHITE
3 Laban, the brother of your mother. And Al-Who-Suffices ^{4 128}
will bless 'you and 'make you 'fruitful and increase you, and ^{AAbr em} FATHER-
4 you shall become to an assembly of peoples. And give to you ^{HIGH-throng}
will He 'the blessing of Abraham, "my father," to you and to your 'seed 'with you, for you to tenant 'the land of your
sojournings, "given by the Alueim to Abraham."

5 And Isaac is sending 'Jacob away. And going is he to^d ^{PPhd n} RANSOM
Padan, Syria, to Laban, son of Bethuel the Syrian, brother ^{RebRbq e} Enthraller
of Rebecca, the mother of Jacob and Esau.

286-9 Esau's Wives-Jacob's 291-3155

6 And seeing is Esau that Isaac blesses 'Jacob and sends ^{E n} Osh u Doer
'him to^d Padan, Syria, to take thence a wife for himself, ^{8 2634 35}
and, in his blessing 'him, he is also instructing on him, to say-
ing, "You shall not take a wife from the daughters of Ca-
7 naan," and that Jacob is hearkening to his father and to ^{9 363}
8 his mother, and is going to^d Padan, Syria. And seeing is ^{I Ishmo-Al} HEARING-
9 Esau that evil are the daughters of Canaan in the 'eyes of ^{is-SUBJECTOR}
Isaac, his father. And going is Esau to Ishmael, and taking ^{MM chl th} Illnesses
'Mahalath, a daughter of Ishmael, Abraham's son, sister of ^{NNb iuth} PRODUCTIONS
Nebaioth, on to his wives, for his wife.

2810-22 Bethel 321-2

10 And forth is Jacob faring from Beer-sheba, and going ^{B Bar-Shbo} WELL-oath
11 toward Charan. And coming is he upon in a place and is ^{oChrn} HEATED
lodging there, for the sun has set. And taking is he one of ^{set in}ED
the stones of the place, and is placing it for his 'pillow, and
12 lying down is he in 'that place. And dreaming is he, and, ^{12 Jn151}
behold! 'A stairway set up earthward, ^{set up}STATIONED
with its head touching the heavens. And behold! Messengers of the Alueim are
ascending and descending 'on it.
13 And behold! Ieue is stationed on it. And saying is He. ^{13 1315 263 5024}
"I am Ieue, the Alueim of Abraham, your forefather, and
the Alueim of Isaac. 'Do not fear.' The land on which you
14 are lying, to you will I give it, and to your 'seed. And ^{14 155 177}
become shall your 'seed as the soil of the land. And breach
forth will you seaward and eastward and northward and
toward the south-rim. And blest, in you, are all the families
15 of the 'ground, and in your 'seed. And, behold! I am with
you, and keep you in every 'way' which you shall go, and ^{15 Dt316 Jsl5 8}
will restore you to 'this 'ground, for not forsake you will I, ^{1Ch2820 Hbl35 8}
till "I should do 'all' 'which I have spoken to you."

16 And waking is Jacob from his sleep and saying, "Surely,
17 forsooth, Ieue is in 'this place, and I knew it not." And ^{17 1Ch221 Ps1465}
fearing is he and saying, "What a fearful 'place is 'this! But

Bethel¹⁹ Arrival Charan 29¹ Meets Rachel⁹ Laban meets Jacob¹³ 28-29

Al u eim
SUBJECT-OR-TO-S
(To-subjectors)
18 Lv261 Dtl622 18

is not this rather the "house of the Alueim, and this the "gateway of the heavens?"

And early is Jacob ^crising in the morning, and taking is he 'the stone which he had placed 'there' for his "pillow, and is placing 'it for a monument, and pouring oil on its top. And calling is 'Jacob' 'the name of 'that 'place Beth-El.^a Howbeit, Luz was the name of the city 'at first.

And vowed is Jacob a vow, ^{to} saying, "Should it be coming that Ieue Alueim stands by me, and 'keeps me in 'this 'way which I am going, and gives to me ⁿbread to eat and a ⁿgarment to put on, and I return in peace to my father's household, ^athen Ieue becomes my ^{to}Alueim, and this 'stone, which I place for a monument, shall become the house of Alueim 'for me.' And of all ^wthat Thou art giving to me, tithe, yea, tithe it will I for Thee."

29¹⁻¹⁴ Arrival 31¹⁷⁻⁵⁵ 29

² 21¹⁹

2 And ⁿlifting is Jacob his feet and is going toward the land of the ^wsons of the ^weast, [']to Laban, the son of Bethuel, the Syrian, brother of Rebecca, the mother of Jacob and Esau.^o And seeing is he, and, behold! A well in the field. And, behold! There are three droves of small cattle reclining ^{on}at it, for from 'that 'well are they ^cgiving the droves a drink. And the stone on the ^wmouth of the well is great. And gathered there are all the droves. And they roll 'the stone off the ^wmouth of the well and ^cgive 'the small cattle a drink. ^aThen they restore 'the stone on the ^wmouth of the well to its place.

4 And saying to them is Jacob, "My ^wbrethren, whence are you?"

And saying are they, "From Charan are we."

And saying is he to them, "Do you know 'Laban, the son of Nahor?'"

And saying are they, "We know him."

And saying is he to them, "Fares he well?"

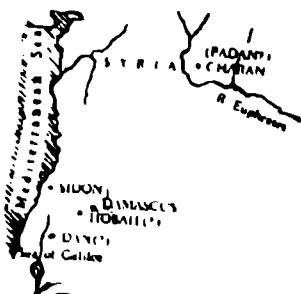
And saying are they, "Well fares he. And, behold! Rachel, his daughter, is coming with the flock."

7 And saying is 'Jacob' ^{to} them, "Behold! Still is the day great. It is not seasonable to gather the cattle. ^cGive a drink to the flock, and go, graze them."

8 And saying are they, "We cannot till ^wgathering are all the ^wherds," and they roll 'the stone off the ^wmouth of the well and ^cgive a drink to the flocks."

9 At his still speaking with them, Rachel, 'the daughter of Laban,' comes with the flock which is her father's, for the grazier is she of 'her father's flock.' And ^bcoming is it, as ^wJacob sees 'Rachel, the daughter of Laban, his mother's brother, and 'the flock of Laban, his mother's brother, ^athen close is coming Jacob, and he is rolling 'the stone off the ^wmouth of the well, and is ^cgiving a drink to the flock of Laban, his mother's brother. And Jacob is kissing ^{to} Rachel, and is ^clifting up 'his voice and lamenting. And telling is Jacob to Rachel that he is her father's brother, and that the son of Rebecca is he. And running is she and telling ^{to} her father 'these things.'

10 11 12 13 And ^bcoming is it, as Laban hears 'the report of Jacob, his sister's son, running is he also to meet him. And em-



RebRbqe Enthraller
thingswords

Gn. 29 Annals, Patriarchs, Isaac, Jacob serves for Leah²⁵ and Rachel²⁸
bracing to him is he and kissing to him, and bringing him to ^{Al ue im}
his house. And relating is he to Laban 'all these things. ^{SUBJECT-OR-TO-S}
^(To-subjectors)
14 And saying to him is Laban, "Yea, my ⁿbone and my thingword
thflesh are you." And dwelling with him is he the days of a ^L^l^bⁿ WHITE
month.

2915-3026 Service 3027-3116

15 And saying is Laban to Jacob, "Seeing that my brother ^J^l^o^q^b HEEL
are you, ^athen serve you me gratuitously? Tell to me what
is your hire."

16 ^aNow to Laban had two daughters. The name of the elder ^{el}^d^{GREATER}
17 is Leah and the name of the younger is Rachel. And the ^{yng}^{SMALLER}
eyes of Leah are tender, ^ayet Rachel ^bis lovely in shapeli- ^L^l^a^e 'No-thing'
18 ness, and lovely in appearance. And loving is Jacob 'Rachel. ^R^R^{ch}^l EWE
And saying is he, "Serve you will I seven years ^{for} ¹⁷³⁹⁶
Rachel, your younger daughter." ^{yng}^{SMALLER}

19 And saying to him is Laban, "Better I give her to you
'than that I give her to another man. Dwell, withal."

20 And serving is Jacob ^{for} Rachel seven years. And be- ²⁰^H^o^l²¹²
coming are they in his ^aeyes as several days, in his love
'for her.

21 And saying is Jacob to Laban, "Grant me 'my wife, for
fulfilled are my days, and I will come to her."

22 And gathering is Laban 'all the mortals of the place and
23 is making a feast. And ^bcoming is it in the evening ^athat
'Laban' is taking 'Leah, his daughter, and is bringing 'her
24 to 'Jacob,' and 'Jacob' is coming to her. And giving is
Laban 'Zilpah, his maid, to Leah, his daughter, ^sforⁿ a ^Z^Z^l^p^h^e REPLET-E-MOUTH
25 maid. And ^bcoming is it in the morning, and, behold! She is
Leah. And saying is 'Jacob' to Laban, "What is this you
do to me? Did I not ^{for} Rachel serve with you? And why
do you deceive me?"

26 And saying is Laban, "Not so is it being done in our
place, to give the inferior in station before the firstborn.
27 Fulfill the seven of this one, and give will 'I' to you 'this
one, moreover, ^{for} the service which you shall serve,
withal, further another seven years."

28 And doing so is Jacob. And fulfilling is he this one's
seven. And giving to him is 'Laban' 'Rachel, his daughter,
29 for his wife. And giving is Laban 'Bilhah, his maid, to ^B^B^l^e DISINTEGRATED
30 Rachel, his daughter, for her to maid. And coming is he,
moreover, to Rachel, and, moreover, loving is he 'Rachel
more ^{than} Leah. And serving is he with him further an-
other seven years.

31 And seeing is Ieue that Leah is hated, and opening is He ³¹^D²¹¹⁵
32 'her womb. ^aYet Rachel is barren. And pregnant is Leah
and is bearing a son ^{for} Jacob. And calling is she 'his name
Reuben for she says, "For see does Ieue ⁱⁿ my humiliation ^R^a^u^bⁿ SON-son
'and gives me a son, ^{for} now my husband will love me."

33 And pregnant is 'Leah' again, and is bearing a 'second' son
'for Jacob.' And saying is she, "For hearing is Ieue that
hated am I, and giving to me is He 'this one, moreover.'

34 And calling is she 'his name Simeon. And pregnant is she ^S^h^m^o^uⁿ HEARER
again and is bearing a son. And saying is she, "Now 'once
more will my husband be obligated to me, for I bear for him ^{ss}⁴⁹⁸
35 three sons." Therefore calling is 'she' his name Levi. And ^L^l^uⁱ OBLIGATED

Jacob's sons by Leah³² Bilhah 30³ Zilpah⁹ and Rachel²³ 30

I e u e
Will-be-ing-was
Jleud e Acclaimer

staySTANDING

Rchl EWE

Jloqb HEEL

• 161-3 2931 2

BBlle DISINTEGRATED

DDn ADJUDICATE

NNphthli Twisted

LLe 'No-thing' 9

staySTAND

ZZlpheREPLET-E-MOUTH 10

11 Jsl117 127 Is6511 11

Gd RAID 12

13 Dt3324 13

Ashur PROGRESS

RAu bn SEE-son 14

Ish shkr Forsooth-hire

ZZbulun PREFERRED 21

DDine ADJUDICATRESS

pregnant is she again, and is bearing a son. And saying is she, "Now once more will I acclaim 'Ieue.' Therefore calling is she his name Judah. And staying is she from bearing.

30 And seeing is Rachel that she does not bear for Jacob. And jealous is Rachel of her sister. And saying is she to Jacob, "Grant to me sons! And, should there be none, I will die."

2 And 'hot is the anger of Jacob against Rachel. And saying is he 'to her,' "In Alueim's stead am I, Who withholds from you the 'fruit of the belly?'

3 And saying is 'Rachel to Jacob, "Behold my maid-servant Bilhah. Come to her and bear shall she on my knees, and I,

4 moreover, will be built 'by her.' And giving to him is she 'Bilhah, her maid, for a wife. And coming is Jacob to her.

5 And pregnant is 'Rachel's maid,' Bilhah, and is bearing for

6 Jacob a son. And saying is Rachel, "Adjudicated has the Alueim for me, and, moreover, He hears in my voice, and is giving to me a son." Therefore she calls his name Dan.

7 And pregnant is she again, and bearing is Bilhah, Rachel's maid, a second son for Jacob. And saying is Rachel, "With twistings of the Alueim am I twisted with my sister, and moreover, I prevail." And calling is she his name Naphtali.

And seeing is Leah that she stays from bearing. And taking is she 'Zilpah, her maid, and is giving 'her to Jacob for a wife. 'And coming is Jacob to her,' and Zilpah, Leah's maid, is 'pregnant and' bearing for Jacob a son. And saying is Leah, "'Coming' is a 'raid!' And calling is she 'his name Gad. And 'pregnant is' Zilpah, Leah's maid, and is bearing a second son for Jacob. And saying is Leah "Happiness is mine, for the daughters call me happy." And calling is she 'his name Ashur.

And going is Reuben in the days of "wheat harvest and finding mandrakes in the field, and is bringing 'them to his mother, Leah. And saying is Rachel to Leah, 'her sister,' "Give to me, pray, 'of your son's mandrakes."

15 And saying is 'Leah' to her, "No! Is it little of you to take 'my husband, then to take, moreover, my son's mandrakes?'" And saying is Rachel, "Not so! He shall lie with you 'this' night, 'for your son's mandrakes.'

16 And coming is Jacob from the field in the evening, and forth is faring Leah to meet him. And saying is she, "To me are you coming 'tonight,' for I hired, yea, hired you 'with my son's mandrakes.' And lying is he with her in that 'night.'

17 And hearkening is the Alueim to Leah, and pregnant is **18** she and is bearing for Jacob a fifth son. And saying is Leah, "Giving is the Alueim my hire, for I give my maid to my husband." And calling is she 'his name Issachar.

19 And pregnant again is Leah, and is bearing a sixth son for **20** Jacob. And saying is Leah, "Dowering me is the Alueim with a good dowry 'this time. My husband will prefer me, for I bear for him six sons.'" And calling is she 'his name Zebulon. And afterward she bears a daughter. And calling is she 'her name Dinah.'

22 And remembering is the Alueim 'Rachel and hearkening to her is the Alueim and opening 'her womb. And pregnant

Gn. 30 Annals, Patriarchs, Isaac, Jacob bargains with Laban for hire²⁸

is she and bearing 'for Jacob' a son. And saying is 'Rachel', ^{*Jloqb H̄EL*}
 24 "The Alueim gathers up 'my reproach.' And calling is she ^{*Al u e im*}
 'his name Joseph saying, "Adding is Ieue to me another ^{*SUBJECT-or-to-s*}
 son." ^{*(To-subjectors)*} ^{*JIusph Add-er*}

25 And ^bcoming is it, as ^wRachel bears 'Joseph, ^athen saying ^{*Rchl EWE*}
 is Jacob to Laban, "Send me, and I will go to my place and ^{*Lbn WHITR*}

26 to my land. Give me 'my wives and 'my children, 'for whom
 I have served 'you, and go will I, for you know 'my service
 with which I have served you."

2915-3026 Service 3027-3116

27 And saying to him is Laban, "If, pray, I find grace in
 your ^aeyes! I augur ^athat Ieue's blessing me is due to your
 28 'coming'." And saying is he, "Specify your hire ^{onto} me,
 and I will give it."

29 And saying is 'Jacob' to him, "You know ^whow I have
 30 served you, and ^wwhat becomes of your cattle with me. For
 little was that which came to be yours before, and breaching
 is it into much. And blessing 'you is Ieue, ^tat my foot-
 steps. ^aYet now, when shall I do something, moreover I,
 for my own household?"

31 And saying ^to him is Laban, "What shall I give to you?"
 And saying is Jacob, "Naught shall you give ^{to} me. If you ^{thingword}
 will do for me this 'thing, I will return: Graze will I your
 32 flock ^{and} ^rkeep it, pass will I among all your flock ^{today}
 to ^ctake away thence every speckled and flecked flockling,
 also every brown flockling among the sheep, and ^{'all'} the
 33 flecked and speckled among the goats, and it becomes my
 hire. And responding is my 'righteousness' ^tfor me, ^ton the
 morrow day, for on account of my hire shall ^{'it'} come before
 you. Every one in which there is no speck and fleck among
 the goats, and brown among the sheep, stolen is it if ^{'with}
 me."

34 And saying ^to him is Laban, "Behold! O that it shall
^bcome ^{as}according to your ^wword!"

35 And ^ctaking away is he in ^tthat day the striped and the
 flecked 'bucks, and ^{'all} the speckled and the flecked 'she-
 goats, ^{'and} everyone which has white in it, and all the
 36 brown among the sheep, and giving them is he into the
 'hands of his sons. And placing is he a ^way of three days
 between ^{'them'} and ^{bt} Jacob's. And Jacob is grazing the
 'flock of Laban, 'what is ^tleft.

37 And taking is Jacob for himself sticks of smooth white
 poplar and of hazel and of the plane tree, and is peeling in
 them white peelings, baring the white which is ^{on} the
 38 sticks. And putting is he ^tthe sticks which he peeled in the
 troughs, in the drinking 'water, to which the flocks are
 coming to drink ^{to}opposite the flocks. And warm with de-
 39 sire are they ^{'at} the sticks ^twhen they come to drink. And
^warm with desire are the flocks at the sticks, and are
 bearing 'small cattle, striped, speckled, and flecked.

40 And the sheep Jacob parts, and he puts the faces of the ^{put^sgives}
 flocks towards the striped and all the brown among
 Laban's flock. And he is setting his own droves ^{to} alone, and
 does not set them ^{on}with Laban's flock.

Jacob depletes Laban's flocks 31¹ Leaves for Canaan¹⁸ 30-31

¹ *l e u e* ⁴¹ *Will-be-ing-was* ^{sinewy}_{TH} *And it ^bcomes, in every 'season' of 'warming with desire of the sinewy of the flock, ^athen Jacob places 'the sticks before the eyes of the flock, in the troughs, for 'them' to*

⁴² *^bwarm with desire among the sticks. ^aYet 'with the drooping ones of the flock he is not placing them. And the drooping became Laban's and the sinewy Jacob's.*

⁴³ *And breaching is the man exceeding exceedingly, and ^bcoming is he to have many small cattle 'and herds' and maids and servants and camels and asses.*

³¹ *^JIoqb H_{RR}E* ³¹ *And hearing is 'Jacob' 'the words of Laban's sons, ^ato saying, "Taking is Jacob 'all which was our father's. And from*

² *that which is our father's he makes 'all this 'glory.' And seeing is Jacob 'the ^bface of Laban, and behold! It is not with him as heretofore.*

³ *And saying is Ieue to Jacob, "Return to the land of your forefathers and to your kindred, and come will I to be with you."*

⁴ *^BRch! Ew_E 4* ⁵ *And sending is Jacob and calling ^ato Rachel and ^ato Leah to the field, to his flock. And saying is he to them, "Seeing am I 'the ^bface of your father, that it is not toward me as heretofore. And the Alueim of my father ^bcame to stand by*

⁶ *me. And you know that 'with all my vigor I served 'your*

⁷ *father. ^aYet your father trifles 'with me, and varied 'my*

⁸ *hire at ten countings. ^aYet the Alueim did not allow him to*

⁹ *^bdo evil withal. If thus he is saying: 'The speckled shall be^c your hire,' ^athen bear do all the flock speckled. And if thus he is saying: 'The striped shall be^c your hire,' ^athen bear do all the flock striped. And rescuing is the Alueim the 'cattle*

of your father and is giving them to me.

¹⁰ *2812 13 4816 10* ¹¹ *"And ^bcoming is it 'at the season that the flock is 'warm with desire, ^athat I am lifting my eyes and seeing in a dream and, behold! ^bThe he-goats 'and the rams' that go up on the*

¹² *¹⁸ Ps5010 12* ¹³ *small cattle are striped, speckled, and dappled. And saying to me is a messenger of the Alueim in a dream. 'Jacob!' And saying am I, 'Behold me!' And saying is He, 'Lift your eyes, pray, and see that 'all the he-goats 'and the rams' going 'up on the small cattle are striped, speckled, and dappled, for I see 'all ^wthat Laban is doing to you. I am the Al of Beth-El, where you anointed the monument 'and' where you vowed a vow to Me. ^sAnd" now, rise, fare forth from 'this 'land, and return to the land of your kindred, 'and I will come to be with you.'" "^v*

¹⁴ *And answering are Rachel and Leah, and saying are they to him, "Is there further for us a portion and allotment in*

¹⁵ *^avenmoreover* ¹⁶ *the household of our father? Are not we reckoned 'as' foreigners 'by him? For he ^bsold us, and ^bdevouring is he, even ^bdevouring 'our money. For all the riches 'and the glory' which the Alueim rescues from our father, ours is it and our sons'. And now, all ^wthat the Alueim says to you, do."*

^{291-14 Return 3117-55 17} *And rising is Jacob, and lifting 'his wives and 'his sons*

¹⁸ *on 'camels, and leading away 'all his cattle, and 'all his goods which he got, the cattle he acquired, which he got in*

Gn. 31 Annals, Patriarchs, Isaac, Rachel steals alueim¹⁹ Laban pursues²³

Padan, Syria, to come to Isaac, his father, to^d the land of ^{1Phdn} RANSOM
Canaan. ^{See map page 83.}

19 And Laban goes to shear 'his flock. And stealing is ^{1Phdn} RANSOM
20 Rachel 'the household alueim which are her father's. And ¹⁹ 3027 352
stealing is Jacob 'the 'heart out of Laban, the Syrian, on ²¹ Nu321 39 361
21 failing to tell^{to}him that he is running away. And away is Dt312-16
he running, he and all which is his. And rising is he and cross^{passing}
crossing 'the stream, and is setting 'his^Nface toward mount set^{PLACING}
'Gilead. ^GGlod Mound of Witness

22 And it is being told^{to}Laban, 'the Syrian,^o 'on the third ^{LLbn} WHITE
23 'day, that Jacob ran away. And taking is he 'all^o his brethren with him, and is pursuing after him a ^{sArm} HEIGHT
ren with him, and is pursuing after him a ^{way} of seven days, and hard is he following after 'him in mount 'Gilead. ^{hard to} CLINGING
24 And coming is the Alueim to Laban, the Syrian, in a See map page 83.
dream in the night. And saying is He to him, "Beware, to Beware^{KEEP}
you, lest you be speaking with Jacob from good unto evil!"^v Al u e im

25 And Laban is overtaking 'Jacob. And Jacob pitches 'his SUBJECT-OR-TO-S
tent in the mount. And Laban pitches 'with his brethren in (To-subjectors) mount 'Gilead.

26 And saying is Laban to Jacob, "What have you done? ^{Jloqb} HEEL
And 'stealing are you 'my 'heart, and leading away 'my
27 daughters as captives of the ^ssword! Why hide to run away
and steal from 'me, and not tell^{to}me, "that I could send
you 'with rejoicing and 'with songs 'and^o 'with tambourine
28 and 'with harp? And you did not let me^{to} kiss^{to}my sons and
29 to^o my daughters. Now, silly are you to do so. Forsooth! to ²⁹ 3030
Disposed is my ^Nhand to do ^wto you evil. ^aYet the Alueim
of your father yesternight spoke to me, ^{to}saying, 'Beware, ^{spoke}SAID
30 to^o you, 'of speaking with Jacob from good unto evil' And Beware^{KEEP}
now, go, yea, go, for you long longingly for the household
of your father. Why have you stolen 'my alueim?"

31 And answering is Jacob and saying to Laban, "For I
feared, for I said, lest you may be snatching 'your daughters
32 from ^{wi} me, 'and all that is mine.^o With whom you are find-
ing your alueim, not live shall he. In front of our brethren,
identify what is yours, withal, and take it to you." ^aYet not ^{1den}RECOGNIZE
know did Jacob that Rachel, 'his wife,^o had stolen them.

33 And coming is Laban into Jacob's tent, and into Leah's ^{LLae} 'No-thing'
tent, and into the two maidservant's tent, and does not find
them. And forth is he faring from Leah's tent and is com-
34 ing into Rachel's tent. ^aYet Rachel took 'the household ^{RRch} EWE
alueim and placed them in the saddle basket of the camel,
and she is sitting on them. And feeling is Laban 'all the
35 ^Ntent, ^ayet did not find them. And saying is she to her
father, "It must not be ^hot in the ^seyes of my lord that I
cannot^{to}rise[/]before you, for the ^rway of women is ^ton me."
And searching is 'Laban in all the tent,^o ^ayet he does not
find 'the household alueim.

36 And ^hot is^{to} Jacob, and contending is he ⁱwith Laban.
And answering is Jacob and saying to Laban, "What is my
transgression ⁷and^c what is my sin, that you dash after me,
37 ^sand" that you feel 'all the furnishings 'of my tent?^o ^sAnd"
what have you found ^tof all the furnishings of your house?
Place it thus in front of my brethren and your brethren,

Jacob, Laban contend³⁶ Build mound as Witness⁵² Laban returns⁵⁵ 31

I e u e ³⁸ and correct will they the matter between us two. This
Will-be-ing-was twenty years am I with you. Your ewes and your she-goats
were not bereaved, and the rams of your flock I did not
39 eat. That which was torn to pieces, I did not bring to you.
I was made a "sin offering for it! From my "hand you
40 sought it, be it stolen by day "or stolen by night! So became
devourATE I: In the day the drought "devoured me, and the ice in the
41 night, and flit did my sleep from my "eyes. This, for me,
was twenty years in your household. I served you fourteen
42 years 'for your two daughters, and six years 'for your flock,
and vary did you 'my hire at ten countings. Unless the Alue-
im of my father, the Alueim of Abraham, and the "Awe of
Isaac had come to be^{to} with me, then now you would have
sent me away 'empty-handed. 'The humiliation and 'the
weariness of my 'palms the Alueim sees, and correcting you
was He yesternight."

Jloqb HEEL 43 And answering is Laban and saying to Jacob, "The daugh-
ters are my daughters, and the sons my sons, and the flock
my flock, and all ^wthat you are seeing, mine is it, and my
daughters'. What shall I do for 'these 'today, or for their
44 1510 18 44 sons which they have borne? "Yet now, go. Contract will we
a covenant, I and you, and it will become^{to} a witness be-
tween me and^{bt} you."

'And saying is he to him, "Behold! No one is with us. Be-
hold! The Alueim is Witness between me and^{bt} you."

raiseHIGH 45 And taking is Jacob a stone and is raising it for a monu-
46 Ex244 11 46 ment. And saying is Jacob to his brethren, "Pick up stones." And they are 'picking up" stones and making a mound. And eating are they 'and drinking" there on the mound. 'And saying to him is Laban, "This mound is witness between
Lbn WHITE me and^{bt} you today."

47 *Igr-Shed u tha* And calling it is Laban^{to} Igr-shedutha. And Jacob calls^{to}
Mound-witness it Galeed.

Glod Mound-Witness 48 And saying is Laban to Jacob, "Behold! This 'mound
raiseHIGH 'and this monument which I raised," is witness between me
49 and^{bt} you 'today." Therefore he calls its name Galeed and
Mitzpah Watcher the Mizpah which says: "Watching is leue between me and^{bt}
you, 'when we are concealed, each man from his associate."

50 "Should you humiliate 'my daughters, and should you
take wives over my daughters, then not a man is with us.
See! The Alueim is Witness between me and^{bt} you."

51 And saying is Laban to Jacob, "Behold 'this 'mound! And
52 behold the monument which I aim to be between me and^{bt}
you. Witness is 'this 'mound, and witness is the monument,
that I should not be passing 'this "mound to you, and you
should not be passing 'this "mound and 'this "monument to
me, for evil! The Alueim of Abraham and the Alueim of Na-
hor, the Alueim of the forefathers, shall judge between us."

Abrem FATHER- 53 And swearing is Jacob 'by the "Awe of his father Isaac.
HIGH-throng

Nchur SNORTER

54 And sacrificing is Jacob a sacrifice in the mountain. And
calling is he^{to} his brethren to eat "bread. And eating are
they "bread and lodging in the mountain.
55 And early is Laban ^crising in the morning, and kissing is
he^{to} his sons and^{to} his daughters and blessing 'them. And
going is Laban, and returning to his place.

Gn. 32 Annals, Patriarchs, Isaac, Vision in Mahanaim¹ Sends Esau gifts¹⁴
 32¹ And Jacob goes to his way.² And seeing in a vision, he sees²⁸¹⁰⁻²² Mahanaim³²¹⁻²
 the camp of the Alueim encamped.¹ And coming uponⁱⁿ him¹ Ps347
 2² are messengers of the Alueim.² And saying is Jacob as^w he² Dt332 Js514 15 Ps273
 sees them, "The camp of the Alueim is this!" And calling is
 he the name of 'that 'place Mahanaim.³ MM chn im CAMPS
 271-40 Deception-Reconciliation 323-3317 323-5 Grace 33-1-17

3⁴ And sending is Jacob messengers before him to Esau, his⁴ JI oqb HEEL
 4⁵ brother, to^d the land of Seir, the field of Edom. And in-⁵ B's Osh u Doer
 structing 'them is he,⁶ to saying, "Thus shall you say to my⁶ Shoir HAIRY
 lord, to Esau, 'Thus says your servant Jacob: With Laban⁷ E Adum Red
 5⁶ I sojourn and it delayed me till now. And mine are becom-⁸ L Lbn WHITE
 ing bulls and asses⁷ and⁸ a flock, and servants and maids.
 And sending am I to tell^{to} my lord 'Esau⁹ to that your ser-^{I e u e}
 vant¹⁰ finds grace in your¹¹ eyes."¹⁰ Will-be-ing-was

6¹² And returning are the messengers to Jacob,¹³ to saying, "We³²⁶ Esau's Approach 331-
 came to your brother, to Esau, and, moreover, going is he
 to meet you, and four¹⁴ hundred men with him."

7¹⁵ And fearing is Jacob exceedingly, and it is distressing to⁷⁻⁸ Gift 13-23
 him. And dividing is he 'the people who are 'with him, and
 8¹⁶ 'the flock and 'the herd and the camels, into two camps. And
 saying is 'Jacob,¹⁷ "Should Esau be coming to 'one 'camp and
 smite it,¹⁸ yet the remaining 'camp will come to be delivered."

9¹⁹ And saying is Jacob, "Alueim of my forefather Abraham⁹⁻¹² Prayer 24-32
 and Alueim of my father Isaac, Ieue 'Who saidst to me,¹⁹ Abrem FATHER-
 'Return to your land and to your kindred and I will²⁰ do²⁰ HIGH-throng
 10²¹ good²¹ to you.' Smaller am I²² than all the kindnesses and²² Itzchq LAUGH-causer
 'than all the²³ truth which Thou doest to 'Thy servant, for²³ 9 3113
 'with my stick I crossed²⁴ this 'Jordan, and now I have be-²⁴ cross PASSED
 11²⁵ come²⁵ to two²⁶ camps. Rescue me, pray, from the²⁶ hand of my²⁶ JIrdn Descender
 brother, from the²⁷ hand of Esau, for I fear²⁷ 'him, lest he²⁷ 10 Ps1465 1P510
 12²⁸ comes and smites me, 'and²⁸ the mother²⁹ on²⁹ with the sons. And²⁹ 12 1316 2813-15
 Thou saidst, 'Good, yea, good will I³⁰ do²⁸ to you, and I make³⁰ make PLACE
 'your³¹ seed as the sand of the sea, which is not being num-
 bered³² for multitude."

13³³ And lodging there is he in 'that night. And taking is he,⁷⁻⁸ Gift 13-23
 'of³⁴ 'that which is coming³⁵ to his³⁶ hand, a present offering,
 14³⁶ and sends³⁶ it to Esau, his brother: two³⁷ hundred she-goats³⁷ interval WIND
 and twenty bucks, two³⁸ hundred ewes and twenty rams,
 15³⁹ thirty suckler camels and their⁴⁰ foals, forty young cows
 16⁴¹ and ten bulls, twenty she-asses, and ten colts. And giving⁴¹
 them is he into the⁴² hand of his servants, drove by drove⁴²
 alone. And saying is he to his servants, "Pass before me,
 17⁴³ and place an interval between drove and⁴⁴ bt drove." And in-
 structing is he⁴⁵ the first,⁴⁶ to saying, "In case Esau, my brother,
 is encountering you, and he asks you,⁴⁷ to saying, 'Whose are
 you? And whither are you going? And whose are these
 18⁴⁸ before you?' ⁴⁹ Then you say, 'To your servant, to Jacob. A
 present offering is it, sent to my lord, to Esau. And, behold!
 He, moreover, is behind us.'"⁴⁹ behind AFTER

19⁵⁰ And instructing is he 'the first'; moreover, 'the second;
 'sand,' moreover, 'the third; 'sand,' moreover, 'all those who
 are going after the droves,⁵¹ to saying, "According to 'this
 20⁵² word shall you speak to Esau, 'when you find 'him. And

Jacob wrestles at Peniel²⁴ Blessed²⁹ Meets Esau 33⁴ Reconciled⁴ 32-33

Al u eim
SUBJECT-or-to-s
(To-subjectors)
"favor me (id.)

say, moreover, 'Behold! Your servant Jacob 'comes' after us.' For," said he, "a propitiatory 'shelter am I making before his "face 'with the present offering 'which is going before me, and afterward will I see his "face. Perhaps he will lift up my "face."

21¹¹ And passing is the present offering on before his "face.
"Yet he lodges in 'that night in the camp.

22¹² And rising is he in 'that night and taking 'his two wives and 'his two maids and 'his eleven children, and is crossing the 'crossing of the Jabbok. And taking them is he and is passing them over 'the watercourse. And passing over is he 'all" 'which is his.

CROSS-PASSING
Jba Vorder
See map page 92.

9-12 Prayer 24-32 24¹³ And left is Jacob^{to}alone. And wrestling is a Man with
24 Hol²⁴ 5 25¹⁴ him till the "ascending of the dawn. And seeing is he that he does not prevail^{to}against Him. "Yet touching is Heⁱⁿthe "palm of his thighbone. And strained is the "palm of Jacob's thighbone in his wrestling with Him.

26¹⁵ And saying is He 'to him,' "Send Me away, for the dawn "ascends."

Let go¹⁶ING

And saying is he, "Not letting You go am I save You bless me."

27¹⁷ And saying is He to him, "What is your name?"

28 2522 29-34

And saying is he, "Jacob."

Jloqb Hrkl 28¹⁸ And saying is He 'to him', "Not Jacob shall your name be called longer, but rather Israel 'is your name.' For upright are you with the Alueim and with mortals, and are prevailing."

29¹⁹ And asking is Jacob and saying, "Tell me, pray, your name."

And saying is He, "Why is this that you are asking for My name?" And blessing 'him is He there.

Phni-Al Facing-Al 30²⁰ And calling is Jacob the name of the place Peniel, "for I 31²¹see the Alueim ^cface to face, and rescued is my "soul." And irradiating^{to}him is the sun as^whe passes 'Peniel. "Yet he is limping on his thigh.

See map page 92.

sinew-THE 32²² Therefore not eating are the sons of Israel 'the sinew which was 'benumbed, which is on the "palm of the thighbone, till 'this 'day, for He touched theⁱⁿ "palm of Jacob's thighbone 'at the sinew 'benumbed.

32²³ Esau's Approach 33¹- 33² And lifting is Jacob his eyes and seeing, and behold! Esau, 'his brother,' is coming, and with him four 'hundred men.

32²⁴-5 Grace 33-1-17
"Lae 'No-thing' 2
"Rchl Ews
Jusph Add-er

And dividing is 'Jacob' 'the children ^{on}to Leah and ^{on}to Rachel and ^{on}to the two maids. And placing is he 'the maids and 'their children first, and 'Leah and her children after them, and 'Rachel and 'Joseph last.

3 ^{to}FURTHER
4 Oshu Doer 4
4 4514 4629
W^oPLAMENT

And he passes before them and is prostrating himself to^d the earth seven times till he is close ^{to}to his brother.

And running is Esau to meet him. And embracing him is he, and falling on his neck and kissing him, and they are weeping.

5 ^{what}ANY
And lifting is he 'his eyes and seeing 'the women and 'the children. And saying is he, "What are these to you?"

Gn. 33-34 Annals, Patriarchs, Isaac, Gift to Esau¹¹ Jacob finds Grace¹⁵

And saying is he, "The children which the Alueim graciously gives 'your servant.' And close are coming the maids, they and their children, and they are prostrating themselves. And, moreover, close are coming Leah and her children, and prostrating themselves. And, afterward, close come Joseph and Rachel, and they are prostrating themselves." ^{Al ueim SUBJECT-OR-TO-S (To-subjectors) Lae 'No-thing' JIusph Add-er Rch!Ewe}

And saying is he, "What is all 'this camp to you which I encountered ?'" ^{what ANY}

And saying is he, "To find grace for 'your servant' in the eyes of my lord."

And saying is Esau, "Forsooth, mine is much, my brother. ^{Sh Oshu Doer} Be^c yours what is yours."

And saying is Jacob, "You must not, pray. Pray, if I find grace in your ^eyes, ^then take my present offering from my ^hand, for therefore I see your ^face, as if seeing the face of the Alueim, and accepting me are you. Take, pray, 'my ^blessing which 'I" bring to you, for gracious to me is the Alueim ^in that it, forsooth, is all mine." And urging it 'on him is he, and he is taking it. ^{JLoqb HELL}

And saying is he, "Journey will we and go. and I will go in front of you."

And saying is he to him, "My lord knows that the children are tender, and the flock and the herd with unweaned are dependent on me, and, if 'I" trot them one day, ^then die will all the small cattle. Pray, pass will my lord before his servant, and I will conduct them to carefully, according to the pace of the work which is before me, and to the pace of the children, till w I come to my lord to^d Seir." ^{Shoir HAIRY}

And saying is Esau, "Pray, I will put with you some ^of the people who are 'with me.'

And saying is he, "Why this ? 'Enough' is it that I am finding grace in the ^eyes of my lord."

And returning is Esau 'on 'that 'day 'on his way to^d Seir.

And Jacob journeys to^d Succoth. And building is he ^for himself a house 'there.' And for his cattle he makes booths. Therefore he calls the name of the place Succoth. ^{Skuth Booths}

2741 Deception 3318-3431

And coming is Jacob in peace to the city of Shechem, ^{Sh Shkm BACK} which is in the land of Canaan, ^at his coming from Padan, ^{Kn on SUBMITTER} Syria. And camping is he ^before the city. And acquiring is he ^a portion of the field where his tent is stretched out, ^{Phdn RANSOM} from the ^hand of the sons of Hamor, the father of Shechem, ^{Arm HEIGHT} ^for a hundred coins, sterling. ^{Chmur Ass}

And setting up is he there an altar, and calling 'on' Al-²⁰ Alueim-Ishral. ^{351 setting up STANDING}

And forth is faring Dinah, the daughter of Leah, whom she bore for Jacob, to seeⁱⁿthe daughters of the ^land. And seeing 'her is Shechem, son of Hamor, the Hivite, the prince of the ^land. And taking 'her is he and lying ^with her and humiliating her. And clinging is his ^soul ^to Dinah, the daughter of Jacob, and loving 'the maiden is he, and speaking ^on to the ^heart of the maiden. ^{Al Alei Ishr-Al SUBJECTOR (of) To-SUBJECTORS of Israel}

And speaking is Shechem to Hamor, his father, to saying, ^{Dine ADJUDICATRESS} "Take for me 'this 'girl for a wife." ^{H Chui Living-ite}



Shechem takes Dinah 34² Deception¹⁶ Circumcision forced on males²³ 34

I e u e 5
Will-be-ing-was

Shkm BACK 6
Jloqb HELL

7

Ishr-Al Upright-
with-Sujector

Chmrr Ass 8

And Jacob hears that 'the son of Hamor' had defiled 'Dinah, his daughter. "Yet his sons came to be 'with his cattle in the field, and silent is Jacob till their coming.

And forth is faring Hamor, the father of Shechem, to Jacob to speak 'with him.

And the sons of Jacob come from the field as they hear of it. And mortified are the mortals, and 'hot is their anger exceedingly, that decadence does he in Israel 'by lying 'with Jacob's daughter, "for so is not being done.

And speaking is Hamor 'with them,^{to} saying, "My son Shechem's "soul is 'attached 'to your daughter. Pray, give 'her to him for his wife. And intermarry 'with us, and your daughters give to us, and 'our daughters shall you take for your 'sons." And 'with us dwell. And the land, 'behold! Wide is it' before you. Dwell, and be merchants 'on it,' and have holdings in it."

11 And saying is Shechem to her father and to her brothers, "Finding am I grace in your 'eyes, "then what you shall say 12 to me will I give. Increase on me exceedingly a bride-price and gift, and I will give as^w you shall say to me. "Yet give to me 'the maiden for a wife."

13 And answering are the sons of Jacob to 'Shechem and 'Hamor, his father, 'with deceit. And speaking are they 'to 14 those^w who had defiled 'Dinah, their sister. And saying are 'Simeon and Levi, Dinah's brothers, sons of Leah,' to them, "We cannot^{to} do 'this 'thing, to give 'our sister to a man

15 who 'has a foreskin, for a reproach is that to us. Yea, in this consent will we to you 'and dwell among you,' if you 16 become as^w we are 'by circumcising your every male. And give would we 'our daughters to you, and 'your daughters will we take for us 'for wives,' and we will dwell 'with you 17 and we will become 'as" one people. And should you not hearken to us, to be circumcised, "then we will take 'our daughter and go."

18 And good are their words in the 'eyes of Hamor and in 19 the 'eyes of Shechem, son of Hamor. And the youth does not delay to do the thing, for he delights in Jacob's daughter, and he is the most glorious 'of all the household of his father.

20 And coming are Hamor and Shechem, his son, to the gateway of their city, and speaking to the mortals of their city, 21 to saying, "These 'mortals, peaceable are they 'with us, and dwell will they in the land, and be merchants in 'it. And the land, behold! Wide is it on all 'hands before them. 'Their daughters will we take for us for wives, and 'our daughters 22 will we give to them. Yea, in this are the mortals consenting to us, to dwell 'with us, to become one^{to} people, 'by our 23 circumcising every male, as^w they circumcise. Their cattle and their acquisitions and all their beasts, will they not be ours? Yea, 'in this' are we consenting to them, and they will dwell 'with us."

24 And hearkening to Hamor and to Shechem, his son, are all faring forth from the gateway of 'their' city. And circumcised is 'the flesh of their foreskin' of every male, all who are faring forth from the gateway of his city.

Dine ADJUDICATRESS

thingword

thingword

Gn. 34-35 Annals, Patriarchs, Isaac, Kill males²⁶ Plunder²⁹ Go to
 25 And ^bcoming is it 'on the third 'day, 'when they come to ^sShmo un HEARER
 be in ⁼ pain, taking are two sons of Jacob, Simeon, and Levi, ^LLu i OBLIGATED
 Dinah's brothers, each man his sword, and coming are they ^DDine ADJUDICATRESS
 26 onto the trusting city, and killing are they every male. And ²⁶ 126 Js241-27 Jn45
 'Hamor and 'Shechem, his son, they kill ^tby the edge of the ^{edge}MOUTH
 sword. And taking are they 'Dinah from the house of Shech- ^HChm ur Ass
 27 em, and faring forth. 'And" the sons of Jacob come upon ^sShkm BACK
 the violated, and plundering are they the city which defiled
 28 their sister 'Dinah. 'And 'all^o their flocks and ^tall^o their
 herds, and ^tall^o their asses, and ^tall^o ^wthat is in the city, and
 29 ^tall^o ^wthat is in the field, they take. And 'all their estate, ^{I e u e} Will-be-ing-was
 and 'all their tots and 'their wives, they capture. And plun-
 dering are they ^tall^o ^wthat is in the city and^o all ^wthat is in
 the 'houses.^o
 30 And saying is Jacob to Simeon and to Levi, "You trouble ^JIoqb HEEL
 'me to ^cmake me ^rstink ^tamong ^tall^o the dwellers of the
 land, ^tamong the Canaanite and ^tamong the Perizzite. And ^oKno n SUBMITTER
 I am death-doomed, outnumbered ^wwhen gathered are they ^PPhrz i VILLAGE-ite
 on^oagainst me and smite me, and exterminated shall I be, I
 and my household."
 31 ^aYet saying are they, "As with a prostitute may he deal ^{deal}do
 'with our sister?""

2742-285 Departure, Return 351-15

35 And saying is the Alueim to Jacob, "Rise, go up to ¹ 2743 2819 3228
 place^o at Beth-El and dwell there, and make there an altar ^BBith-Al House-of-Al
 to Al 'Who appeared to you 'when you ran away from the
 "face of Esau, your brother." ^sOs h u Doer
 2 And saying is Jacob to his household and to all who are ² 3428 29
 with him, "cTake away 'the foreign' alueim which are in your
 midst, and clean yourselves, and change your garments. ^{change}evary
 3 And rise will we and go up to Beth-El, and make will I ³ 2820 21 313 42
 there an altar to the Al 'Who answered 'me in the day of
 my distress, and ^bcame to stand by me 'and saved me^o in the
 way which I went."
 4 And giving are they to Jacob 'all the foreign alueim which ⁴ 3428
 are in their "hand, and 'the pendants which are in their
 ears. And burying 'them is Jacob under the terebinth which
 is ^wat Shechem.
 5 And journeying ^tis Israel out of Shechem.^o And ^bcoming ^sShkm Back
 is the dismay of the Alueim on the cities which surround
 them, and they do not pursue after the sons of 'Israel.
 6 And coming is Jacob toward Luz, which is in the land of ^LLuz DEVIATOR
 Canaan (it is Beth-El), he and all the people who are with ^oKno n SUBMITTER
 7 him. And building is he there an altar, and calling is he ⁶ 2819
 name^o of the place Beth-El, for there the Alueim was re- ^BBith-Al House-of-Al
 vealed to him 'when he ran away from the "face of 'Esau,^o See map page 92.
 his brother.
 8 And dying is Deborah, Rebecca's wet-nurse, and entombed ^{DB}Dbure Bee
 is she below ^{to} Beth-El, under the oak. And calling is 'Jacob^o ^{RebRbq e} Enthraller
 the name of it Alun-Bakuth. ^AAlun-Bkuth Oak-
 9 ^vAnd appearing is the Alueim to Jacob again ^tin Luz,^o of-LAMENTATIONS
 'when he comes from Padan, Syria, and 'the Alueim" is ^PPhdn RANSOM
 10 blessing 'him. And saying to him is the Alueim, "Your name
 is Jacob. No longer is your name to be called Jacob, but ¹⁰ 3228
 rather Israel is coming to be your name." And calling is He ^IIshr-Al Upright-
 his name Israel. with-SUBJECTOR

Bethel 35¹ Jacob called Israel¹⁰ Rachel dies¹⁸ Isaac dies²⁹ 35-36

¹¹ 171 11

Al u eim
SUBJECT-OR-TO-S
(To-subjectors)
[▲]Abrem FATHER-
HIGH-throng

¹²
¹³
¹⁴ Lv2318 18 87
Nul55-10 15

¹⁵ "Bith-Al House-of-Al

25 20-22 Rachel 3518-20 16

[▲]Aphr th FRUIT-GIV-er
[▲]Rchl EWE

¹⁷

See map page 92.

¹⁸

[▲]Bn-Auni Son-of-
"my sighing"
¹⁹

[▲]Bn-im in Son-RIGHT
setting up STATIONING 20

¹¹Bith lchm House-bread
so 1S102 ss 493 4

2523-28 Sons 3521-28 21

[▲]Ishr-Al Upright-
with-SUBJECTOR

[▲]M gdl-odr Tower-drove
[▲]Rau bn SEE-son

¹¹Ble e DISINTEGRATED 23
[▲]Shmoun HEARER
[▲]Lui OBLIGATED 24

[▲]Jleude Acclaimer 25
¹¹Ish shkr Forsooth-hire 26

[▲]Zbulun PREFERRED
[▲]Jusph Add-er
[▲]Dn ADJUDICATE

¹¹Nphthli Twisted [▲]Gd RAID [▲]Ashur PROGRESS ss 2S1223

2519 Birth-Death 27-29 27

[▲]Mmra 'Bitterness'
[▲]Chbrun JOINED 28

¹¹Itzchq LAUGH-causer 29
Adm 3674

[▲]Oshu Do-er
See map page 92.

69-929 Forefathers 361-8

1 Canaan 6-8

[▲]Adum Red

[▲]2634 3624

2-8 Esau's Family 4-5 2

¹¹Khn Submitter [▲]Ode Ornament [▲]Ailun Oak
[▲]Chthi Dismay-ite

[▲]One RESPOND [▲]Tzboun STREAKS

³ 280 [▲]Chui Living-ite ¹¹Bshmth AROMATICS 3

¹¹Ishmo-Al HEARING-is-Al ¹¹Nbiuth PRODUCTION-s

2-3 Esau's Family 4-5

[▲]Ode Ornament 4

And saying to him is the Alueim, "I am the Al-Who-Suffices. Be fruitful and increase. A nation and an assembly of nations shall come from you, and kings from your loins shall fare forth. And 'the land which I gave to Abraham and to Isaac, to you am I giving it. 'Yours it is,' and to your 'seed after you am I giving 'the land."

And ascending is the Alueim from on him in the place in which He spoke 'with him.'

And setting up is Jacob a monument in the place in which He spoke 'with him, a monument of stone. And libating is he on it a libation and pouring on it oil. And calling is Jacob 'the name of the place where the Alueim spoke 'with him, Beth-El.

And journeying is Jacob from Beth-El, and it comes to be still some distance over land to come to^d Ephrath. And bearing is Rachel, and hard is she having it in her bearing.

And bcoming is it, 'as she has it hard in her bearing, then saying to her is the midwife, "You must not fear, for this, moreover, is a son for you!" And bcoming is it, 'when forth fares her ⁿsoul (for she died), ^athat she is calling 'his name Ben-oni. ^aYet his father calls his 'name" Benjamin. And dying is Rachel, and is being entombed 'on the way to^d Ephrath. (It is now Bethlehem.) And setting up is Jacob a monument over her tomb. It is the monument, the tomb of Rachel, till 'today.

And journeying is Israel, and stretching out his tent is he ¹beyond to the tower Edar. And bcoming is it, 'when Israel tabernacles in 'that land, ^athat going is Reuben and lying 'with Bilhah, his father's concubine. And hearing of it is Israel, 'and evil appears it in his 'eyes.'

And coming are the sons of Jacob to be twelve: The sons of Leah, the firstborn of Jacob, Reuben, and Simeon and Levi and Judah and Issachar and Zebulon; ^{'and"} the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Rachel's maid, Dan and Naphtali; and the sons of Zilpah, Leah's maid, Gad and Ashur. These are the sons of Jacob, who are born to him in Padan, Syria.

¹¹Nphthli Twisted [▲]Gd RAID [▲]Ashur PROGRESS ss 2S1223

And coming is Jacob to Isaac, his father, 'to' Mamre, the town of 'Arba (It is now Hebron), 'in the land of Canaan,' where Abraham and Isaac sojourned. And coming are the ⁿdays of Isaac to be a hundred^y and eighty years. And expiring is Isaac, and he died, and is gathered to his people, old and satisfied with ⁿdays. And entombing 'him are Esau and Jacob, his sons.

36 And these are the genealogical annals of Esau (He is Edom):

Esau took 'his wives from the daughters Canaan: 'Adah, the daughter of Elon, the Hittite; and 'Aholibamah, the daughter of Anah, the 'son" of Zibeon, the Hivite; and Bashemath, the daughter of Ishmael, sister of Nebaioth.

And bearing is Adah for Esau 'Eliphaz,

Gn. 36 Annals, Patriarchs, Esau (Canaan)¹ (Mount Seir)⁹ Sons, Sheiks
 5 and Bashemath bears 'Reuel, and Aholi-^{Bshmth AROMATICS} ^{RRoual Associate-Al}
 bamah bears 'Jeush, and 'Jaalam, and ^{Aelibme TENTED-fane-height} ^{Jloush Do}
 'Korah. These are the sons of Esau, who ^{JaIolm OBSCURET} ^{KQrch BALD}
 were born for him in the land of Canaan. ^{CKn on SUBMITTER}

6 And taking is Esau 'his wives and 'his sons and 'his daughters and 'all the souls of his household, and 'all^o his cattle and 'all his beasts and 'all his acquisitions, and "all^o "that he got in the land of Canaan, and going is he 'from^o the land 'of Canaan," from the "face of Jacob, his ^{Jloqb HEEL} ^{EOshu Doer}
 7 brother, for it ^bcomes that they get more 'than may dwell together, and the land of their sojourning cannot ^{to} bear 'them, in view 'of the multitude' of their cattle. ^{view FACE} ^{Al u e im}
 8 And dwelling is Esau in mount Seir. ^{SShoir HAIRY} ^{EOshu Doer} ^{EdAdum Red}
 (Esau, he is Edom.) See map page 92.

9 And these are the genealogical annals ^{101-119 Sons 369-43} ^{9-19 Sons, Sheiks 20-43} of Esau, father of Edom, in mount Seir:
 10 'And" these are the names of Esau's sons: Eliphaz, son of Adah, wife of Esau; ^{EAliphz Al-glitters} ^{AOde Ornament} Reuel, son of Bashemath, wife of Esau. ^{RRou-Al Associate-Al} ^{Bshmth AROMATICS}

11 And coming to be sons of Eliphaz are ^{11 Jb211 151} Teman, Omar, Zepho, and Gatam, and ^{TThimn 'Amazement} ^{OAumr SAYER} ^{2Tzphu Watch}
 12 Kenaz. And Timno becomes a concubine ^{GGothm Low} ^{2Th mno WITHHOLDER} of Eliphaz, Esau's son, and bearing is she for Eliphaz 'Amelek. These are the ^{12 147 Ex178 14 Nu2420 Dt2517-19} ^{AOmlq PEOPLE-LAPPER} sons of Adah, wife of Esau.

13 And these are the sons of Reuel: Na-^{NCn th Settled} hath and Zerah, Shammah and Mizzah. ^{ZRch RADIANT} ^{SShme Desolation} These come to be the sons of Bashemath, wife of Esau.

14 And these come to be the sons of Aholi-^{AOne RESPOND} ^{2Tzbo un STREAK} bamah, daughter of Anah, 'son^o of Zibeon, wife of Esau: And bearing is she for Esau

15 'Jeush and 'Jaalam, and 'Korah. These are the sheiks of the sons of Esau: The sons of Eliphaz, the firstborn of Esau, sheik ^{KoQrch BALD}
 16 Teman, sheik Omar, sheik Zepho, sheik Kenaz, sheik Korah, sheik Gatam, sheik Amalek. These are the sheiks of Eliphaz in the land of Edom. These are the sons of Adah. See map page 92.

17 And these are the sons of Reuel, son of Esau: sheik Nahath, sheik Zerah, sheik Shammah, sheik Mizzah. These are the sheiks of Reuel, in the land of Edom. These are the sons of Bashemath, wife of Esau.

18 And these are the sons of Aholibamah, wife of Esau: sheik Jeush, sheik Jaalam, sheik Korah. These are the sheiks of Aholibamah, daughter of Anah, wife of Esau.

19 These are the sons of Esau, and these are their sheiks. 'These are the sons' of Edom.

20 'And" these are the sons of Seir, the ^{9-19 Sons, Sheiks 20-43} ^{SShoir HAIRY}

Sons, Sheiks²⁹ Kings who Reigned in Edom³¹ 36

^H Churi Pale-ites	^L Lutn WRAP
^S Shubl TRAILER	^Z Tzboun STREAK
	^D Dishn SLEEK 21
	^E Atzr TREASURE
^H Churi Pale-ites	^S Shoir HAIRY
	^E Adum Red
	^L Lutn WRAP 22
<i>I c u e</i>	^H Eimm Discomlit
Will-be-ing-was	^T Th mno WITHHOLDER
	^M Shubl TRAILER
	^A Olun ON 23
^M Mnchth Stopper	^S Shphu RIDGE
	^O Aun m NEGATION
^Z Tzboun STREAK	^A Aie Falcon 24
	^A On e RESPOND
	^D Dishn SLEEK 25
^A Aeli hme TENTED-fane-height	
	^H Chmdn COVET 26
^R Ash bn FIRE-son	^H Ithr n Looser
	^C Krn Digger
	^E Ozr HELP
	^B Blen DISINTEGRATION 27
^Z Zoun Sweater	^A Oqn PRESSURE
	^V Outz Counsel 28
	^A Arn PINE
^H Churi Pale-ites	^S Churi Pale-ites 29
^S Shubl TRAILER	^Z Tzboun STREAK
^A On e RESPOND	^D Dishn SLEEK
	^E Ozr HELP 30
	See map page 92.

^S Shoir HAIRY
SI 176 3511 Dtl714-20 31
^A Adum Red
^I Ishr-Al Upright-with-SUBJECTOR 32
^B Blu IN-SWALLOW BearBrour Brute
^D Dne b e ADJUDICATION-in-her 33
In his steadUNDER ^J Jub b Interior
^Z Zerh RADIANT ^B Btzr e Vintage 34
In his steadUNDER ^H Chush m HURRIER
^T Thim n i Amazement-ites 35
In his steadUNDER ^H Edd Splendor
^B Bdd Solitary ^M Mdin Quarreler
^M Muab FROM-FATHER
^A Ouith DEPRAVED 36
In his steadUNDER ^S Shm l e GARMENT
^M M shrq Hisser 37
^S Shaul Asked-for
^R Rehbuth WIDES 38
^B Bolchnn POSSESSOR-of-GRACE
^A Okbur Mouse 39
See map page 53.

^PPhou PUFF-UP ^MMertb Al WHAT GOOD-At
^MMtd Persistent ^MMzch Who-is-GOLD

40

Horite, dwellers of the land: Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and 'Rishan.' These are the sheiks of the Horites, sons of Seir, in the land of Edom.

And coming to be sons of Lotan are Hori and Hemam. And the sister of Lotan is Timno.

And these are the sons of Shobal: Alvan and Manahath and Ebal and Shepho and Onam.

And these are the sons of Zibeon: ^aAiah and Anah. He is the Anah who found 'the hot springs in the wilderness 'when grazing 'the asses 'of Zibeon, his father.

And these are the sons of Anah: Dishon and Aholibamah, daughter of Anah.

And these are the sons of Dishon: Heman and Eshban and Ithran and Cheran.

^sAnd these are the sons of Ezer: Bihan and Zaavan 'and Ioukam' and Akan.

[']And these are the sons of 'Rishan': Uz and Aran.

These are the sheiks of the Horites: sheik Lotan, sheik Shobal, sheik Zibeon, sheik Anah, sheik Dishon, sheik Ezer, sheik 'Rishan.' These are the sheiks of the Horites, for their sheiks in the land of Seir.

And these are the kings who reigned in the land of Edom, before a king reigned for the sons of Israel: And reigning in Edom is Bela, son of Beor. And the name of his city is Dinhabah. And Bela died.

And reigning "in his stead is Jobab, son of Zerah, from Bozrah. And Jobab died.

And reigning "in his stead is Husham from the land of the Temanites. And Husham died.

And reigning "in his stead is Hadad, son of Bedad 'who smote 'Midian in the field of Moab. And the name of his city is Avith. And Hadad died.

And reigning "in his stead is Samlah from Masrekah. And Samlah died.

And reigning "in his stead is Saul from Rehoboth by the stream. And Saul died.

And reigning "in his stead is Baalhanan, son of Achbor. And Baalhanan, son of Achbor, died.

And reigning "in his stead is Hadad, 'son of Bered.' And the name of his city is Pau. And the name of his wife is Mehabel, daughter of Matred, 'son of Mezahab.'

And these are the names of the sheiks of Esau, their families, for their places

Gn. 36-37 Annals, Patriarchs, Jacob, Joseph's dreams⁵ Jealousy¹¹

'in their lands,' 'by their names: sheik
 41 Timno, sheik Alvah, sheik Jetheth, sheik ^{TTh mno} WITHHOLD ^AOlue 'ON'
 Aholibamah, sheik Elah, sheik Pinon, ^{Ael i bme} TENTED-fane-hight ^AAle Terebinth
 42 sheik Kenaz, sheik Teman, sheik Mibzar, ^{PPhinn} FACE ^{TThimn} Amazement ^MMbtzr Fortress
 43 sheik Magdiel, sheik Iram. These are the ^MMgd i-Al RAIDER-Al ¹Oir m City-FROM
 sheiks of Edom, for their dwelling places, ^EAdum Red
 in the land of their freehold. He is Esau, ^EOsh u Doer
 father of Edom.

^{Al u e im}
 SUBJECT-or-to-s
 (To-subjectors)

51-68 Progenitors 371-5026

37 And dwelling is Jacob in the land of his father's so- ¹ 3228 ² 306-8 10-13
 2 journings, in the land of Canaan. These are the genealogi- ⁰Kno n SUBMITTER
 cal annals of Jacob. See map page 92. ¹Hoqb HEEL

Joseph, seventeen years of sage, comes to be grazing ³⁷²⁻⁴⁵²⁸ Joseph 5015-26
 the flock 'with his brothers, and he, the lad, is 'with the sons ³⁷²⁻³⁶ Canaan 391-4157
 of Bilhah and 'the sons of Zilpah, wives of his father. And ³⁷²⁻⁴ Brethren 12-17
 bringing is Joseph 'their evil mutterings to 'Israel,' their ^BBle e DISINTEGRATED
 3 father. And Israel loves 'Joseph more 'than any other of ^{anyALL}
 his sons, for a 'son of his old age is he, to him. And he ^{3 2715} Ex284 39 391
 4 makes for him a distinctive tunic. And seeing are his broth- ^{2S1318 19}
 ers that their father loves 'him more 'than any other of ^{anyALL}
 his 'sons.' And hating 'him are they and cannot speak ^IIshr-Al Upright-
 peaceably to him.

5 And dreaming is Joseph a dream. And telling it is he to ⁵⁻¹¹ Dreams 18-36
 his brothers. And continuing further are they in their ^JIusph Add-er
 6 hatred 'of him. And saying is he to them, "Hear, pray, 'this
 7 'dream which I dreamed." And behold! We were compressing
 stooks in the midst of the field. And, behold! Rising is my
 stuck, and, moreover, takes its station. And, behold! Sur-
 rounding it are your stooks, and prostrating to my stuck!"^v

8 And saying to him are his brothers, "Verily reign over ⁸ Ex214 Lu1914
 us shall you? And should you 'verily rule among us?'" And
 continuing further are they to hate 'him on account of his
 dreams, and on account of his words.

9 And dreaming is he still another dream. And relating is ⁹ 426 4326 4414
 he 'it 'to his father and' to his brothers, and is saying, "Be-
 hold! I dream a further dream. ^vAnd, behold! The sun and
 10 the moon and the eleven stars are prostrating to me."^v And
 relating it is he to his father and to his brothers. And re-
 buking ⁱⁿ him is his father, and saying to him, "What 'dream
 is 'this which you dream? Shall I and your mother and your
 brothers come, yea, come to prostrate to you to^d the earth?"

11 And jealous are his brothers 'of him, "yet his father keeps
 'the word.

12 And going are his brothers to graze 'their father's 'flock ³⁷²⁻⁴ Brethren 12-17
 13 in Shechem. And saying is Israel to Joseph, "Are not your
 brothers grazing in Shechem? Go. ^aSend you will I to ^sShkm BACK
 them."

And saying is he to him, "Behold me!"

14 And saying to him is 'Israel,' "Go, pray, ^sand" see if it is
 'well with your brothers, and 'well with the flock, and re- ^{well}welfare
 turn me word." And sending him is he from the vale of ^{See map page 92.}
 Hebron.

15 And coming is he to^d Shechem. And finding him is a man,
 and, behold! Straying is he in the field. And asking him is
 16 the man to saying, "What are you seeking?" And saying is

Joseph plotted against¹⁸ Sold into Egypt²⁸ Jacob deceived³⁴ 37

I e u e he, "My brothers am I seeking. Tell to me, pray, whereat
Will-be-ing-was they are grazing."

17 And saying is the man, "They journeyed hence, for I
heard 'them' saying, 'Go will we to^d Dothan.'"

And going is Joseph after his brothers, and is finding
them in Dothan.

And seeing 'him are they from afar, and in ere he is com-
ing near to them. And plotting are they against 'him among

themselves to put him to death. And saying is each man to
his brother, "Behold! This possessor of 'dreams is coming!"

20 And now go, and we will kill him and fling him into one of
the cisterns and say, 'An evil animal devoured him,' and see
will we what will become of his dreams."

"Ra u bn SEE-son 21

shedPOUR OUT 22

stretchSENDING

And hearing of it is Reuben, and rescuing him is he /out
of their 'hands. And saying is he, "Not smite will we his
"soul." And saying to them is Reuben, "You must not shed
blood. Fling 'him into 'this 'cistern which is in the wilder-
ness, "yet a 'hand you, you must not stretch out 'against
him,"—that he may rescue 'him from their 'hands, to re-
store him to his father.

23 And bcoming is it, as^w Joseph comes to his brothers, ^athat
they are stripping 'Joseph of 'his tunic, 'the distinctive tunic

24 which is on him. And taking him are they, and flinging 'him
into the cistern.

25 Jd824 25 25

^aGl od Mound-
of-Witness

^gM tzr im Narrows

^jIeude Acclaimer 26

27 391 27

^lIshmo-Al i HEARING-
is-SUBJECTOR

See map page 83.

^mM dn im Quarrelers 28

Midianites a sub-tribe of
Ishmael (Jd824)

^aYet the cistern was empty. No water is in it. And sitting
down are they to eat ⁿbread. And lifting are they their
eyes and seeing, and behold! A caravan of Ishmaelites are
coming from Gilead ^awith their camels, bearing perfume
and balm and labdanum, going by to go down to^d Egypt.

And saying is Judah to his brothers, "What gain is it
that we kill 'our brother and cover 'his blood? Go, and we
will sell him to the Ishmaelites, and our ⁿhand must not
come to be 'against him, for our brother 'and" our ⁿflesh is
he." And hearkening are his brothers.

And passing are mortals, Midianites, merchants. And
drawing are they and bringing up 'Joseph from the cistern,
and are selling 'Joseph to the Ishmaelites 'for twenty sil-
verlings. And bringing are they 'Joseph to^d Egypt.

29 And returning is Reuben to the cistern, and behold! No

30 Joseph is in the cistern. And tearing is he 'his garments.
And returning is he to his brothers and is saying, "The boy!
There is no one! And I! Whither can I come?"

31 And taking are they Joseph's 'tunic, and slaying a hairy

32 one of the goats, and dipping 'the tunic in the blood. And
sending are they 'the distinctive tunic, and they are bringing
it to their father. And saying are they, "This we found.
Pray identify the tunic, if it is not your son's."

^ldenRECOGNIZER

devourEATEN

^jloqb HEEL 34

35 3021 35

^mM dn im Quarrelers

^rPhutiphr (Egyptian) 36

And identifying it is he and saying, "The tunic of my son!
An evil animal has devoured him! Joseph is torn to pieces,
yea, to pieces!" And tearing is Jacob his garments, and is plac-
ing sackcloth 'on his "waist, and is mourning over his son
many days. And rising are all his sons and all his daughters
'and they come' to console him, "yet refusing is he to be con-
soled and is saying that, "Descend will I to my son, to^d the
unseen, mourning." And lamenting over 'him is his father.

And the Midianites sell "Joseph" to Egypt, to Potiphar,

Gn. 38 Annals, Patriarchs, Jacob, Er, Onan put to death^{7 10} Thamar¹³
a eunuch of Pharaoh, chief of the executioners.

^aPhro e ^bUNCOVERED^b

38 And ^bcoming is it ⁱat ⁱthat season ^athat down is Judah
going from ⁱhis brothers and is turning aside unto a man,
2 an Adullamite, and his name is Hirah. And seeing is Judah
there the daughter of a man of the Canaanites, and his
name is Shua. And taking her is he and is coming to her.
3 And pregnant is she and is bearing a son, and calling is
^sshe ⁱhis name Er.
4 And pregnant is she further and is bearing a son, and is
calling ⁱhis name Onan.
5 And continuing further is she and bearing a son, and
calling ⁱhis name Shelah. And she comes to be in Ch^{ez}ib
ⁱwhen bearing ^vthem.
6 And taking is Judah a wife for Er, his firstborn, and her
7 name is Thamar. And ^bcoming is it that Er, Judah's first-
born, is evil in the ^aeyes of Ieue, and Ieue is ^cputting him to
death.
8 And saying is Judah to Onan, "Come to your brother's
wife and wed ⁱher, your brother's widow, and raise ^aseed
9 for your brother." And know does Onan that the ^aseed will
not become his. And it ^bcomes, when he is coming to his
brother's wife, ^athen he ruins it on^d the earth, to avoid
10 giving ^aseed to his brother. And evil in the ^aeyes of Ieue is
ⁱwhat he does, and, moreover, He is ^cputting ⁱhim to death ^{I e u c}
^{'also.'} Will-be-ing-was
11 And saying is Judah to Thamar, his daughter-in-law,
"Dwell a widow at your father's house till my son Shelah
shall be grown. For," says he, "lest he, moreover, will die ^{grown GREAT}
as his brothers." And going is Thamar and dwelling in her
father's house.
12 And increasing are the days, and the daughter of Shua,
Judah's wife, died. And ^{'consoled'} is Judah, and going up
is he ^{on}to the shearers of his flock, he and his ^{'shepherd'},
Hirah, the Adullamite, to^d Timnah.
13 And told is it to Thamar, ^{to}saying, "Behold! Your hus-
band's father is going up to^d Timnah to the shearing of his
14 flock." And away is she ^ctaking the garments of her widow-
hood off her, and is covering herself ⁱwith a veil and she is
bedecking herself. And sitting is she ⁱat the opening to the
springs, which are on the way to^d Timnah, for she sees that
Shelah is grown, and she is not given to him for a wife. ^{grown GREAT}
15 And seeing her is Judah, and is accounting her to be a
prostitute, for she covers her face, ⁱand he did not recog-
16 nize her. And aside is he turning to her ^{to}by the way, and
is saying ^{'to her'}, "Prithee, pray, coming am I to you," for
not know does he that she is his daughter-in-law. And
saying is she, "What will you give to me that you shall
come to me?"
17 And saying is he, "I will send ^{'to you'} a kid of the goats
from the flock."
And saying is she, "If you will give a surety till you
send."
18 And saying is he, "What is the surety which I shall give
to you?"
And saying is she, "Your seal and your twist and your
staff which is in your hand."

381-30 Judah 421-4528

^aIeude Acclaimer

^bChire HEATER

^cKnoni SUBMITE

^dShuo Implorer

^eOir Denuded

^f2 243 2635 2746

Ex3416 Dt73

^gAunn NEGATION

^hShle EASE

ⁱChzib LIAR

^jThmr PALM

^kDt255-9 Ru410 Mt2224

^lWill-be-ing-was

^mThmne COME-TO-ENDⁿ

^ogrown GREAT



and Judah¹⁵ Twins born²⁸ Potiphar buys Joseph 39¹ Prospers⁴ 38-39

Al u eim
SUBJECT-or-to-s
(To-subjectors)

And giving them is he to her, and is coming to her, and pregnant is she 'by him.

19 And rising is she and going, and is ^ctaking away her veil off her and is putting on the garments of her widowhood.

20 And sending is Judah 'the kid of the goats 'by the hand of his 'shepherd, the Adullamite, to take the surety from the

21 hand of the woman. ^aYet he did not find her. And asking is he 'the mortals of 'her place,^bsaying, "Where is the hallowed harlot, she 'at the springs, on the way?"

And saying are they, "No hallowed harlot came to be in this place."

Jude Acclaimer

22 And returning is he to Judah and saying, "I did not find her. And, moreover, the mortals of the place say, 'No hallowed harlot came to be in this place.'"

23 And saying is Judah, "Take it to her shall she, lest we ^bcome into contempt! Behold! I send 'this 'kid and you did not find her!'

24 And ^bcoming is it, ^aabout three months from this, ^athat it is being told^bto Judah,^bsaying, "Your daughter-in-law Thamar commits prostitution, and moreover, behold! Pregnant is she 'by prostitutions."

And saying is Judah, "^cBring her forth, and burned shall she be."

25 Forth is she ^cbrought. ^aYet she sends to her husband's father,^bsaying, "^cBy the man whose these are am I pregnant." And saying is she, "Identify, pray, whose 'these are: the seal and the twist and the staff."

26 Mt13

26 And identifying them is Judah, and is saying, "More just is 'Thamar' ^bthan I, therefore, for I did not give her to Shelah, my son." ^aYet not continue does he to know her further.

time SEASON

27 28 And ^bcoming is it, ^aat the time of her bearing, ^athat, behold! Twins are in her belly. And ^bcoming is it, in her bearing ^athat 'one' is putting out a hand. And taking it is the midwife and tying on his hand a double-dipped token,^bsaying,

29 ^athat 'one' is putting out a hand. And taking it is the midwife and tying on his hand a double-dipped token,^bsaying, "This fares forth first." And ^bcoming is it, as his hand is returning, ^athen, behold! Forth fares his brother. And saying is she, "What! Breached have you. On you be the breach!" And calling is she his name Pharez. And afterward forth comes his brother, who had on his hand the double-dipped token. And calling is ^bshe^a his name Zarah.

PPhrtz BREACH

Zrhc RADIANT

372-38 Egypt 391-4157

391-2 Potiphar 19-20 39

1 3720 80

RM tzr im Narrows

RhPhro e HUNCOVERED 2

Ishmo-Al i HEARING-is-

SUBJECTOR-ite

And Joseph was ^cbrought down to^d Egypt. And bought is he by Potiphar, a eunuch of Pharaoh, chief of the executioners, an Egyptian man, from the^ahand of the Ishmaelites who had ^cbrought him down there. And coming is Ieue to be ^awith Joseph, and becoming is he a prosperous man. And coming is he to be in the house of his lord, the Egyptian.

3-6 Confidence 21-23 3

4

Jusph Add-er

And seeing is his lord that Ieue is ^awith him and that all ^wthat he is doing Ieue is prospering in his ^ahand. And finding is Joseph grace in the^aeyes of his lord,^band ministering is he 'to him. And ^cmaking him is he supervisor over his household, and all, forsooth, 'which' is his he gives into 'Joseph's' ^ahand. And ^bcoming is it, since he ^cmakes 'him supervisor in his house and over all, forsooth, ^wthat is his,

Gn. 39 Annals, Patriarchs, Jacob, Joseph in Potiphar's house⁵ Chastity¹²

^athat Ieue is blessing 'the Egyptian's householdⁱⁿdue to ^{I e u e} Will-be-ing-was Joseph, and coming is Ieue's blessing to be 'over all, for-
6 sooth, which is his, in the house and in the field. And leav- ^{leavFORSAKE} 6 2917
ing is he all ^wthat is his in the [^]hand of Joseph. And naught

7 And ^bcoming is Joseph to have a lovely shape and a lovely -6-7 Potiphar's appearance. And ^bcoming is it after 'these 'things, ^athat Wife 11-12-
8 ^rlifting is the wife of his lord 'her eyes to Joseph and is ^{thingword} saying, "Lie with me."

9 And refusing is he, and saying to his lord's wife, "Behold! 8-10 J.'s Refusal -12-20
My lord knows ^snaught" of 'me in the house, and all, for-
10 sooth, ^wthat is his he gives into my [^]hand. No one is greater in 'this house ^fthan I, and he has not kept back aught from me save 'you, in ^wthat you are his wife. And how shall I do this great evil and sin ^tagainst the Alueim?"
11 And ^bcoming is it, as she speaks to Joseph day by day, ^{J I usph Add-er}
"that he does not hearken to her to lie beside her, to be^c with her.

12 And ^bcoming is a 'day as 'this, and coming is 'Joseph^{nc} to^d -6-7 Potiphar's the house to do his work, and no man ^fof the mortals of the Wife 11-12-
household is there in the house. And grasping him is she ⁱby his cloak, ^{to}saying, "Lie with me!"

13 And leaving is he his cloak in her hand, and fleeing, and 8-10 J.'s Refusal -12-20
faring forth 'outside. ^{leavFORSAKE}

14 And ^bcoming is it, as she sees that he leaves his cloak in her hand and is fleeing 'and faring forth' 'outside, ^athat calling is she to the mortals of her household and is speaking to them, ^{to}saying, "See! He brings to us a man, a Hebrew to laugh ⁱat us. He ^bcomes to me ^osaying, 'Lie with me,' and calling am I ⁱwith a loud voice. And ^bcoming is it, as he hears that I ^craise high my voice and am calling, ^athat he is leaving his cloak beside me and is fleeing and faring forth 'outside." And leaving is she his cloak beside her till his lord comes to his house.

17 And speaking is she to him ^{as}according to 'these words, ^{to}saying, "There came to me the Hebrew 'servant whom you brought to us, to laugh ⁱat me, ^oand said to me, 'Lie with me.'" And ^bcoming is it, as I ^craise high my voice and am calling, ^athat he is leaving his cloak beside me and is fleeing ^oand is faring forth' 'outside."

19 And ^bcoming is it, as his lord hears 'the words of his 391-2 Prison 19-20 wife, which she speaks to him, ^{to}saying, "^{as}According to 'these words does your servant to me," ^athat [^]hot is his 20 anger. And Joseph's ^olord is taking 'him and is giving him over to the round-house, the place in which the king's prisoners are bound. And coming is he to be there in the round-house.

21 ^aYet coming is Ieue to be 'with Joseph, and He is ^rstretch- 3-6 Confidence 21-23
ing out to him in kindness and is giving him grace in the 22 ^aeyes of the chief of the round-house. And the chief of the round-house is giving into the [^]hand of Joseph 'all the prisoners who are in the round-house. And 'all ^wthat is 23 being done there, he comes to be the doer. Naught is the

In prison²⁰ Interprets dreams of Baker and Cupbearer 40¹² 40

Al u eim
SUBJECT-OR-TO-S
(To-subjectors)

chief of the round-house 'prison' seeing 'of all that is in his hand, in ^wthat Ieue is 'with him, and ^sall^wthat he is doing Ieue is prospering.'

1-8 Dreams 9-28 40

thinsword

^EMtzrim Narrows 2
^PPhro e ^HUNCOVERED^b

3

*J*usph Add-er

4

5

sameone

And ^bcoming is it, after 'these 'things, that sinned have the 'chief' cupbearer of the king of Egypt, and the 'chief' baker ^tagainst their lord, the ^tking of Egypt. And wroth is Pharaoh over his two eunuchs, over the chief of the cup-bearers and over the chief of the bakers. And giving 'them is he over in ward in the house of the chief of the executioners, to the round-house, the place where Joseph is ^tbound. And the chief of the executioners gives 'Joseph the supervision over 'them, and he is ministering to 'them. And coming are they to be some days in ward.

And dreaming are both a dream. Each man has his dream in the same night, each man ^asaccording to the interpretation of his dream, the 'chief' cupbearer and the 'chief' baker, who are the king of Egypt's who are ^tbound in the round-house.

6

And coming to them is Joseph in the morning, and he is seeing 'them. And, behold! They are turbulent! And asking is he 'Pharaoh's eunuchs, who are 'with him in the ward of his lord's house, ^tsaying, "For what reason are your faces ^tevil 'today?"

7

And saying are they to him, "A dream we dream, and there is no interpreting of 'it.'" And saying is Joseph to them, "Do not interpretations belong to the Alueim? Relate them, pray, to me."

1-8 Dreams 9-28 9

9-11 Eunuch 16-17

10

Ripen COOK

11

Press SAYING

hand PALM

And relating is the chief cupbearer 'his dream to Joseph and is saying to him, "In my dream, ^abehold! A vine is before me. And in the vine are three intertwining branches. And it seems as if budding. 'Up come blossoms.' Ripening are its clusters of grapes. And the cup of Pharaoh is in my hand. And taking am I 'the grapes and pressing 'them into Pharaoh's cup. And giving am I 'the cup ^{on}into Pharaoh's hand.'"^v

12-13 Interpretation 12

18-22 13

custom JUDGMENT

And saying to him is Joseph, "This is its interpretation: The three intertwined branches, three days are they. In further three days Pharaoh will ^tlift up 'your ⁿhead, and restore you ^{on}to your post, and you shall give Pharaoh's cup into his hand, ^asaccording to the former custom, by which you became his cupbearer."

14-15 Request 28 14

well GOOD

¹⁴ Lu2342 15

^HObri PASSER

"For, remember me should 'you ^aswhen it is well ^twith you, ^athen, pray, ^do deal withal in kindness, and mention me to Pharaoh, and ^cbring me forth from 'this 'house, for sverily, stolen was I from the land of the Hebrews, and, moreover, here have I done naught that they should place 'me in 'this' cistern."

9-11 Eunuch 16-17 16

well GOOD

17

And seeing is the chief of the bakers that he interprets well. And saying is he to Joseph, "Indeed, I 'dreamed' in my dream and, behold! 'Three trays of 'cereal' food is on my head. And in the uppermost 'tray are some 'of all food for Pharaoh, 'the king,' made by baking. And the flyers 'of the heavens' are eating 'them from the tray, off my head.'"^v

Gn. 40-41 Annals, Patriarchs, Jacob, Joseph forgotten²³ Remembered 41¹⁰

¹⁸ And answering is Joseph and saying 'to him', "This is¹²⁻¹³ Interpretation

¹⁹ its interpretation: The three trays, three days are they. In¹⁸⁻²² further three days, ^{I e u e} lift will Pharaoh 'your head off of you, Will-be-ing-was and hang 'you on a tree. And the flyers 'of the heavens' shall eat 'your flesh off of you.'

²⁰ And ^bcoming is it ⁱon the third day, the birthday of 'Pharaoh, ^{PhPhro e H}UNCOVERED^b ^athat he is making a feast for all his servants. And ^alifting up is he 'the ⁿhead of the chief of the cupbearers, and 'the head of the chief of the bakers in the midst of his ²¹ servants. And restoring is he 'the chief of the cupbearers ^{21 4113} ^{on}to his cupbearing, and giving is he 'the cup^{on}into the hand ^{hand}PALM of Pharaoh. ^aYet 'the chief of the bakers he hangs, according as^w Joseph had interpreted to them.

²³ ^aYet the chief of the cupbearers did not remember 'Joseph, ¹⁴⁻¹⁵ Request 23 and forgetting him is he. ²³ Am66

41 And ^bcoming is it ⁱat the end of two years to a day that¹⁻³⁶ Exaltation 37-57 Pharaoh dreams and, behold! ^vStanding is he ^{on}at the water-¹⁻⁴ Dream, Cows 17-21 ^{way. And, behold! From the waterway are coming up} seven young cows, lovely in appearance and plump of flesh. ³ And grazing are they in the marsh grass. And, behold! Seven other young cows are coming up after them from the waterway, evil in appearance and thin of flesh. And standing are they beside the young cows on the shore of the ^{shore}lip ⁴ waterway. And eating are the 'seven' young cows, evil in appearance and thin of flesh, 'the seven young cows, lovely in appearance and plump.' And waking is Pharaoh.

⁵ And sleeping is he and dreaming a second time. And, behold! ⁵⁻⁷ Dream, Spikes 22-24 ^vSeven spikes are coming up ^{'on}one reed, plump and good. And behold! Seven 'other' spikes, thin and blasted by the burning east wind are sprouting after them. And up are swallowing the 'seven' spikes, 'thin' and blasted by the east wind, 'the seven 'plump and 'full spikes.' And waking is Pharaoh. And, behold! A dream was it.

⁸ And ^bcoming is it in the morning ^athat agitated is his ⁸⁻¹⁶ Interpretation 25-36 spirit, and sending is he and calling 'all the sacred scribes of Egypt and 'all its wise men. And relating is Pharaoh to ^EMtzrim Narrows them 'his dream. ^aYet no one is there to interpret 'it' for Pharaoh.

⁹ And speaking is the chief of the cupbearers to 'Pharaoh,^{to}

¹⁰ saying, "Of my sin am I reminded 'today. Pharaoh was wroth ^{on}with his servants, and gave ^{"us"} in ward in the house of the chief of the executioners, 'me and 'the chief of the bakers.

¹¹ And dreaming are we a dream in the same night, I and ^{same}ONE he. Each man dreamed ^{as}according to the interpretation of

¹² his dream. And there 'with us was a Hebrew lad, a servant ^HObr i Passer ^tof the chief of the executioners. And we related them to him and he is interpreting for us 'our dreams. For each man,

¹³ ^{as}according to his dream, he interpreted. And ^bcoming is it that, as^w he interpreted to us, so it comes to be. 'Me he restores ^{on}to my post, and 'him he hanged.'

¹⁴ And sending is Pharaoh and calling 'Joseph. And running ^Ju sph Add-er him are they from the cistern. And shaving is he and changing varying his garments, and coming to Pharaoh.

Pharaoh calls Joseph¹⁴ Recites dreams¹⁷ Joseph interprets²⁵ 41

Jusph Add-er 15 And saying is Pharaoh to Joseph, "A dream I dream, and there is no one to interpret 'it. And I hear to say 'on' of you, that you, hearing a dream, to interpret 'it."

Al u eim SUBJECT-or-to-s (To-subjectors) 16 And answering 'Pharaoh is Joseph to saying, "Apart from the Alueim' there is no^{nc} answer for the welfare of Pharaoh."

1-4 Dream, Cows 17-21 17
shorelip

18 And speaking is Pharaoh to Joseph 'saying, "In my dream, 'behold me standing on the shore of the waterway.

19 18 And behold! From the waterway are coming up seven young cows, plump of flesh and lovely in shape. And grazing are they in the marsh grass.

19 19 "And, behold! Seven other young cows are coming up 'from the waterway' after them, poor and exceedingly evil in shape, and emaciated of flesh. Not seen have I such as

20 20 they in all the land of Egypt, 'so evil. And eating are the 'seven' emaciated and evil young cows the 'first seven

inwards NEAR 21 21 'lovely and' 'plump' 'young cows, and coming are they into 'their' inwards, 'yet not known is it that they come into 'their' inwards, and their appearance is evil, as^w'at the start.' And awaking am I.

5-7 Dream, Spikes 22-24 22

22 22 "And I 'sleep and' am seeing 'again' in my dream, and, behold! 'Seven spikes are coming up 'on one reed, full and good.

23 23 And, behold! Seven 'other' spikes, puny, thin, 'and' blasted by the burning east wind, sprouting after them.

24 24 And swallowing up are the 'seven' 'thin' 'spikes' 'blasted by the east wind,' the seven 'good' 'full' 'spikes.' And stating this am I to the sacred scribes, and there is no one telling to me what it is."

8-16 Interpretation 25-36 25
Ph Pharo e^u UNCOVERED^b

25 25 And saying is Joseph to Pharaoh, "The dream of Pharaoh, one is it."^a What the Alueim will be doing He tells to Pharaoh.

26 26 The seven good young cows, seven years are they; and the seven good 'spikes, seven years are they. The dream 'of

27 27 Pharaoh,' one is it. And the seven emaciated and evil young 'cows 'coming up after them, seven years are they. And the seven empty 'spikes, blasted by the burning east wind,

28 28 are coming to be seven years of famine. It is the word which I speak to Pharaoh: '^wWhat the Alueim will do He

29 29 shows to 'Pharaoh. Behold! Seven years are coming of so 41 30 great satisfaction in all the land of Egypt. 'Yet rise will seven years of famine after them. And forgotten will be all the satisfaction in 'all' the land of Egypt, and finish will

31 31 the famine 'the land. And not known shall be the satisfaction in the land, in view of the famine 'that is afterward, for 'heavy will it be exceedingly. And on account of the repetition of the dream to Pharaoh twice, it is that the matter is established' with the Alueim. And the Alueim

32 Is402 617 Ze912 32 will hasten His doing of it.

matterword 33 33 "And now, see will Pharaoh to a man of understanding

34 34 and wisdom, and set him over the 'land of Egypt. Doing this will Pharaoh, and he will 'give the supervision to supervisors over the 'land and a fifth of 'all the produce of'

35 35 the land of Egypt will they take in the seven years of 'satisfaction. And get together shall they 'all the food of 'these 'seven' 'coming' 'good' 'years, and heap up cereals under the

Gn. 41 Annals, Patriarchs, Jacob, Joseph exalted⁴¹ Seven years plenty⁴⁷

36 ^{Al u e im}
the food shall come to be^{to}supervised ^{SUBJECT-or-to-s}
^(To-subjectors)
seven years of the famine which shall come to be in the
land of Egypt, and so the ^{Al}land shall not be cut off ^{by} the ^{MTzrim} Narrows
famine."

matterword

37 And good is the matter in the ^{Al}eyes of Pharaoh and in ¹⁻³⁶ Exaltation 37-57
38 the ^{Al}eyes of all his servants. And saying is Pharaoh to his ³⁷⁻⁴⁶ Joseph 56-57
servants, "Find will we one as this man, who has the spirit
of the Alueim in him?"

39 And saying is Pharaoh to Joseph, "After the Alueim has
^cmade known to 'you 'all this, there is no one as understand-
40 ing and wise as^{wt} you. You shall be^c over my household, ^{40 458}
and ^{on}at your bidding all my people shall bear weapons. But ^{bid}MOUTH
on the ⁿthrone will I be greater ^{'than you.'} ^{weapons}KISS (?eat?)

41 And saying is Pharaoh to Joseph, "See! Given 'you have ^{PhPhro e H}UNCOVERED^b
42 I ^{'today'} to be over all the ⁿland of Egypt." And taking off ^{JIusph}Add-er
from his hand 'his ring is Pharaoh, and is putting 'it on the ^{put}GIVING
hand of Joseph. And clothing 'him is he in garments of
43 cambric sheen, and is placing a knitted collar of 'gold on his
neck, and is ^chaving 'him ride in the second chariot which
he 'has. And calling are they before him, "Kneel!" And he
'gives" 'him to be over all the ⁿland of Egypt.

44 And saying is Pharaoh to Joseph, "I am Pharaoh, and
apart from you shall no man raise 'his ⁿhand ^{"or} 'his ⁿfoot ^{raiseHIGH}
in all the land of Egypt."

45 And calling is Pharaoh Joseph's name Zaphnath-paaneah. ^{ZTzphn th H}SECLUDE^b
And giving ^{to} him is he Asenath, daughter of Potiphera,
priest of On, for a wife. And forth is Joseph faring over ^{Phonch H}PUFF-UP-STOP^b
46 the land of Egypt. And Joseph is thirty years ^{sold} 'when he ^{Asn th (Egyptian)}
stands before Pharaoh, king of Egypt. And forth is Joseph
faring from^{to}the ⁿface of Pharaoh, and passing 'through ^{Oun H}NEGATE^b
all the land of Egypt.

47 And ^{do}yielding is the land in the seven years of satisfac- ⁴⁷⁻⁴⁹ Dreams 53-56
48 tion, ^{by} fistfuls. And getting together is he 'all the food of ^{gt togeth}CONVENING
the seven years 'of satisfaction" which come to be in the
land of Egypt. And bestowing is he the food in the cities.
The food of the field of the city which surrounds it, he
49 bestows in its midst. And heaping up is Joseph cereals as
the sand of the sea, multiplied exceedingly furthermore, so
that he leaves off^{to}numbering, for there is no numbering it.

50 And to Joseph are born two sons, ⁱⁿere the 'seven" famine ⁵⁰⁻⁵¹ Fruitfulness 52
years are coming, whom Asenath, daughter of Potiphera, ^{Phutiphro}(Egyptian)
51 priest of On, bears for him. And calling is Joseph 'the name ^{MMnsh e}Oblivion
of the firstborn Manasseh, for "the Alueim makes me ob-
52 livious of 'all my toil and 'all my father's household." And ⁵⁰⁻⁵¹ Fruitfulness 52
'the name of the second he calls Ephraim, for "the Alueim ^{Eaphr im}FRUIT-s
makes me 'fruitful in the land of my humiliation."

53 And concluding are the seven years of satisfaction, which ⁴⁷⁻⁴⁹ Dreams 53-56
54 come to be in the land of Egypt, and starting to come are ^{54 1210}
the seven years of famine, as^wJoseph had said. And ^bcom-
ing is the famine in all 'lands, ^ayet in all the land of Egypt
55 there comes to beⁿbread. ^aWhen famishing is all the^Aland of
Egypt, ^athen crying are the people to Pharaoh for ⁿbread.

Famine⁵⁶ Jacob sends for food 42² Brothers meet Joseph⁶ 41-42

I e u e Will-be-ing-was 56 And saying is Pharaoh to all 'Egypt, "Go to Joseph, 'and' what he will say to you, be doing." And the famine comes to be on the surface of all the earth.

37-46 Joseph -56-57

Jusph Add-er

57 And opening is Joseph 'all 'the cereal" stores which are among them, and is "retailing" to 'all' 'Egypt. And the 'famine is holding fast in the land of Egypt. And all "lands" come to^d Egypt to Joseph to purchase, for fast is the 'famine holding in all the earth.

381-30 Joseph 421-4528

421-2 Commission 431-2

Jloqb HEEL

stare SEEING 2

42 And seeing is Jacob that, forsooth, there are victuals in Egypt. And saying is Jacob to his sons, "Why are you staring at one another?" And saying is he, "Behold! I hear, forsooth, that there are victuals in Egypt. Go down there and purchase for us thence 'a little food' "that we will live, and not die."

3 Journey 4315- 3

And down are going ten brothers of Joseph to purchase cereals from Egypt.

4 Benjamin 438-14 4

Bn-im in Son-RIGHT

^aYet 'Benjamin, Joseph's brother, Jacob does not send 'with his brothers, for, says he, "Lest meet will he with a mishap."

5 Arrival 43-15 5

*Ishr-Al Upright-
with-SUBJECTOR*

And coming are the sons of Israel to purchase in the midst of the comers, for the famine comes to be in the land of Canaan.

6-24 As Authority 6

4316-34

6 377 8

7 4418-34 7

And Joseph, he has 'authority over the ⁿland. He is the retailer to all the people of the land. And coming are the brothers of Joseph and prostrating to him, nostrils to^d the earth. And seeing is Joseph 'his brothers, and is recognizing them. ^aYet foreign makes he himself to them, and is speaking 'with them obstinately, and is saying to them, "Whence come you?"

OKnoN SUBMITTER

And saying are they, "From the land of Canaan, to purchase food."

8

9 375 9 9

And recognizing is Joseph 'his brothers, "yet they do not recognize him. And remembering is Joseph the dreams which he dreamed 'concerning them. And saying is he to them, "Spies are 'you. To see 'the 'nakedness of the land you come."

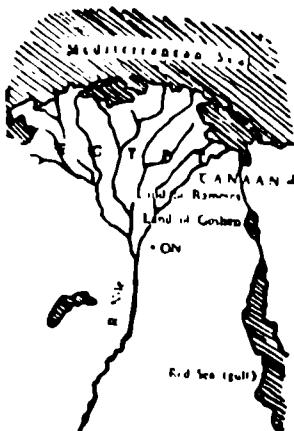
10 And saying are they to him, "No, my lord. And your servants come to purchase food. All of us, sons of one man are we. Established are we. Not spies ^bare your servants."

11 And saying is he to them, "No. For the 'nakedness of the land you come to see."

12 13 And saying are they, "Your servants, twelve brothers are we, sons of one man in the land of Canaan. And, behold! The smallest is 'with our father 'today, and 'one is not."

14 15 And saying to them is Joseph, "It is what I speak to you, to saying, 'Spies are 'you.' 'By this will you be tested. By the life of Pharaoh, should you fare forth hence, save your

16 'smallest brotherⁱⁿ come hither—! Send one 'of you, and he shall take 'your brother here, and 'you shall be bound, and your words shall be tested, whether the truth is 'with you. And should it not be, by the life of Pharaoh—! For spies are 'you."



¹*Phrae* ²*UNCOVERED*^b

Gn. 42 Annals, Patriarchs, Jacob, Simeon held hostage²⁴ Money found²⁷

⁵And saying are they, "The youth cannot leave his father. ^{leavPORSAKE}

17 ^aWhen he leaves 'his father, ^athen he will die." And gathering 'them is he into a ward three days.

18 And saying to them is Joseph 'on the third day, "This do ^{Jusph Add-er}
19 and live. The Alueim fear I. If 'you are established, one ^{Al ueim}
of your brothers shall be bound in the house of your ward. ^{SUBJECT-OR-TO-S}
And 'you go 'and" bring the victuals 'you have purchased'
20 for the famine of your households. And 'your 'smallest
brother you shall bring to me. And if faithful be found your
words, ^athen you shall not die." And doing so are they.

21 And saying are they, each man to his brother, "Nevertheless, guilty are we on account of our brother ^wwhen we saw
the distress of his ⁿsoul, 'when he supplicated to us and we
did not hearken. Therefore comes 'on" us^sall" this distress."

22 And answering 'them is Reuben, ^{to}saying, "Did not I speak ^{speakSAY}
to you, ^{to}saying, 'You must not sin 'against the boy'? And ^{22 3721}
not hearken did you. And, moreover, behold! His ^ablood is
23 required." ^{reqINQUIRED} ^aYet they do not know that Joseph is hearing,
24 for the translator is between them. And around is 'Joseph' ^{tranmock}
going, away from ^{on}them, and is weeping. And returning is ^{weePLAMENT}
he to them, and is speaking to them. And taking is he from ^{24 3425 495}
'them 'Simeon and is binding 'him ^tbefore their ^aeyes. ^{SShmo un HEARER}

25 And instruction is Joseph giving, ^awhen they are filling ^{25-26 Money 441-4524}
'their vessels with cereals, ^ato return his ⁿmoney to each
man ^{to}in his sack. and to give ^{to}them provisions for the ^away.
And done is it to them so.

26 And up are they lifting their victuals on their asses, and
going are they thence.

27 And opening is 'one 'his sack to give provender to his ass ^{4227-38 Return 4525-28}
in the lodging, and seeing is he 'his money 'pouch', and
28 behold! It is in the mouth of his bag! And saying is he to
his brothers, "Restored is my money, and, moreover, 'it' is
in my bag!" And forth is faring their heart and trembling
are they, each man saying to his brother, "What is this that
the Alueim does to us?"

29 And coming are they to Jacob, their father, to^d the land ^{Hoqb HEEL}
of Canaan, and are telling ^{to}him 'all that had befallen 'them, ^{OKno n SUBMITter}
30 ^{to}saying, "The man, the lord of the ⁿland, spoke 'to us
obstinately, and gave 'us over 'in ward' as spies of 'the
31 ⁿland. And we said to him, 'Established are we. Not ^bcome
32 have we to spy. Twelve are we, brothers, sons of our father.
'One is not, and the smallest is 'today 'with our father in
33 the land of Canaan.' And saying to us is the man, the lord
of the ⁿland, 'By this shall I know that 'you are established.
Your brothers, 'one leave be 'with me. And 'the victuals
you have purchased' for the 'famine of your households, take
34 and go. And bring 'your 'small brother to me, ^athen I will
know that 'you are not spies, for established are 'you. 'Your
brother will I give back to you, and in 'the land shall you
be merchants.'

35 And ^bcoming is it, at their emptying their sacks, ^abehold!
Each man's money pouch is in his sack. And seeing are
they and their father 'the pouches with their money, and
36 are fearful. And saying to them is Jacob, their father, "Me

Jacob laments³⁶ Sends Benjamin 43¹³ Sends gifts¹¹ Journey¹⁵ 42-43
^Jusph Add-er
^{Shmoun} HEARER
^{speak}SAYING 37

ss 3735 38

I e u e
 Will-be-ing-was

421-2 Commission 431-2 43 And the famine is 'heavy in the land. ²And ^bcoming is it, as ^wthey finish^teating 'the victuals which they had brought from Egypt, ^athen saying to them is their father, "Return. Purchase for us a little food."

424 Benjamin 433-14 3
^{speak}SAYING
^Jlude Acclaimer 4

5

'Ishr-Al Upright- 6
 with-SUBJECTOR
^s 4236 7

8

both and and moreover 9

by THAT 10

11

12

13

14

so SEND

423 Journey 4315- 15
^{Bn-in:} in Son-RIGHT

425 Arrival 43-15

426-24 As Brother

4316-34 16

And speaking is Reuben to his father, ^to saying, "Two of my sons ^cput to death should I not bring him back to you. Give 'him ^{on}into my ^ahand, and I will restore him to you."

And saying is he, "Not go down with you shall my son, for his brother is dead, and he^talone remains. And meets him a mishap in the way in which you will go, ^athen down will you ^cbring 'my ⁿgray hairs 'with affliction to^d the un-seen."

And speaking to him is Judah, ^to saying, "The man testified, yea, testified ^to us, ^to saying, 'You shall not see my ⁿface, if your ^{'small'} brother fails to be 'with you!' Should you, forsooth, send 'our brother ^{'with us, down} will we go and purchase food for you. ^aYet should you not be sending 'our brother with us,' we will not go down, for the man said to us, 'You shall not see my ⁿface if your ^{'small'} brother fails to be 'with you!'"

And saying is Israel, "Why did you ^cdo evil to me ^tby telling ^to the man you ^thave ^{'still} another brother?"

And saying are they, "In his asking, the man asked ^tconcerning us and ^tconcerning our kindred, ^to saying, 'Still is your father living? Forsooth, ^thave you a brother?' And we told ^to him, ^{on}at his bidding ^tthese 'matters ^{'of} which he asked.^t Did we know, yea, know that he would say ^tto us, ^cBring down 'your brother?'"

And saying is Judah to Israel, his father, "Send the youth ^{'with me, and we will rise and go, and live and not die, both we, ^mand you ^mand our tots. I will be surety for him. From my ^ahand shall you seek him. Should I not bring him to you and put him before you, ^athen I sin ^tagainst you all my days. For, were we not obliged to dally, ^thy now we had returned this twice."}

And saying to them is Israel, their father, "If so, indeed, do this: Take from the pruned 'fruit' trees of the land in your vessels, and ^ctake down to the man a present offering, a little balm and a little honey, perfume and labdanum, pistachio nuts and almonds. And money, duplicated, take in your hand, and ^tthe money that ^was restored in the mouth of your bags, restore ^tby your hand. Perhaps it was an error. And ^tyour brother take, and rise ^sand^t return to the man. And the Al-Who-Suffices give ^tto you compassion before the man, ^aso that he lets ^tyour other brother and 'Benjamin go! And I, as ^w I am bereaved, am I bereaved!"

And taking are the mortals ^tthis 'present offering and duplicate money take they in their hand, and 'Benjamin.

And rising and going down are they to^d Egypt. And standing are they before Joseph.

And seeing 'them is Joseph, ^tand^t 'Benjamin, ^this brother,

Gn. 43 Annals, Patriarchs, Jacob, Joseph entertains his brothers¹⁷

his mother's son,^o and saying is he to him who is over his household, "Bring 'the mortals to^d the house, and slaughter a slaughter and ^{Al u e im} ^{subject-or-to- (To-subjectors)} make ready, for 'with me shall the mortals eat ⁿbread^o at ⁿnoon."

17 And doing is the man as^w Joseph says. And bringing is ^{Ju sph} Add-er the man 'the mortals to^d Joseph's house.

18 And fearful are the mortals, for they are brought 'to^d Joseph's house. And saying are they, "On account of the matter of the money 'returned in our bags 'at the start are ^{matterword} we being brought, to ^froll himself upon us, and to fall upon us, ^ato take 'us for servants, and 'our asses."

19 And close are they coming to the man who is over Joseph's household, and speaking are they to him at the portal of the house. And saying are they, "O! my lord.

21 Down, yea, down came we 'at the start to purchase food. And it ^bcame that we come to the lodging and opened 'our bags, and, behold! The money of each man was in the mouth of his bag, our money ^bby its weight, ^ayet we will restore 'it ^{with our 'hands.} And other money have we ^cbrought down in our hand to purchase food. Not know do we who placed ^{who ANY} our money in our bags."

23 And saying is he, "ⁿPeace be to you! You must not be fearful. Your Alueim and the Alueim of your 'forefathers" gave ^{to} you buried treasure in your bags. Your money came

24 to me." And forth is he ^cbringing 'Simeon to them. And bringing is the man 'the mortals to^d Joseph's house. And giving them is he water, and washing are they their feet. And giving is he provender to their asses.

25 And preparing are they 'the present offering, till the coming of Joseph ^{at} ⁿnoon, for they hear that they shall eat ⁿbread there.

26 And coming 'home is Joseph, and bringing are they 'the present offering which is in their hand to^d the house to him, and prostrating are they to him 'with their nostrils' to^d the earth.

27 And asking ^{to} them is he as to their welfare, and saying ^{welfare peace} 'to them, "The welfare of your father, the old man of whom you were speaking; still living is he?"

28 And saying are they, "Well fares your servant, ^{to} our father. Still living is he." 'And he said, "Blessed be 'that man ^bby the Alueim!"' And bowing are they the head and prostrating ^{to} him.^o

29 And ^flifting is 'Joseph^o his eyes and seeing 'Benjamin, his brother, his mother's son. And saying is he, "Is this your 'small brother of whom you said you would 'bring^o him to me?" And saying is he, "The Alueim be gracious to you, my

30 ^ason!" And hastening is Joseph, for fervid is his ^ccompassion for his brother, and seeking is he to weep. And entering is he ^{so 452} ^{weep LAMENT}

31 his 'chamber and is weeping there. And washing is he his face and faring forth. And checking himself is he, and saying "Place on ⁿbread."

32 And placing are they for him ^{to} alone and for them ^{to} alone, ^{EM tzr i} ^{Narrows-ites} ^afor the Egyptians are 'eating 'with him ^{to} alone, for the Egyptians cannot ^{to} eat ⁿbread 'with the Hebrews, for that

33 is an abhorrence to the Egyptians. And sitting are they ^{ss 374 8} before him, the firstborn ^{as}according to his birthright and

Joseph feigns dismissal 44¹ Beaker hid² Recovered¹² Return¹³ 43-44

I e u e
Will-be-ing-was

s4 4522 34

^BBn-im-in Son-RIGHT

the inferior in station ^aaccording to his inferior estate. And amazed are the mortals, each man ^{to}at his associate. And lifting up is he helpings, from 'before him, ^{to}for them, and much more is Benjamin's helping ¹than all their helpings by five handfuls. And drinking are they with him and are gratified.

4225-26 Money 441-4524 441-13 Dismissal 4517-24

1-2 The Cup 4-12 44

And instructing is 'Joseph' ^ohim who is over his household, ^{to} saying, "Fill 'the bags of the mortals with food, as ^w much as they can lift, and place the money of each man in the mouth of his bag. And 'my beaker, the silver beaker shall you place in the mouth of the bag of the small one ^awith 'his victual money.' And doing is he ^aaccording to the word which Joseph speaks.

J Iusph Add-er

8 Departure 13 3 When the morning is light, ^a the mortals are sent away, they and their asses.

1-2 The Cup 4-12 4

^{for}UNDER

They fare forth, not far from 'the city, and Joseph says to him who is over his household, "Rise! Pursue after the mortals and overtake them and say to them, 'Why do you repay evil ^ufor good? 'Why did you steal my silver beaker?'

5 Is not this ^wthat 'from which my lord drinks? And he, when he augurs, auguring is he in it. Evil ^cdo you in what you do.'

6 And overtaking them is he, and is speaking to them these 'words.

7 And saying are they to him, "Why is my lord speaking words as 'these? Far be it from ^{to}your servants' to do ^aaccording to 'this word. Behold! ^sThe' money which we found in the mouths of our bags we restored to you from the land of Canaan. And how shall we steal from your lord's

8 house silver or gold? Whoever ^oof your servants shall be found 'with it' ^ashall die. And, moreover, we will become ^{to} my lord's ^{to}servants."

^{Even}Moreover 10

And saying is he, "Even now, ^aaccording to your words, so be it. 'The man' with whom 'the beaker' shall be found, he becomes my servant, and you shall be^c innocent."

11 And hasting are they, and ^cletting each man's 'bag down

12 to^d the earth, and opening are they each man, his bag. And searching is he, starting 'with the greatest and finishing 'with the smallest. And found is the beaker in the bag of Benjamin.

3 Return 13 13

And tearing are they their garments, and lading is each man 'his bag' on his ass, and returning are they to^d the city.

4414-34 Explanations 14

451-16

14-15 Joseph 17

And coming are Judah and his brothers to^d Joseph's

house, and he is still there. And falling are they before him to^d the earth.

15 And saying to them is Joseph, "What 'deed is 'this ^wthat you do? Not know, do you, that, by augury a man such as I am, is auguring?"

16 Judah 18-34 16

And saying is Judah, "What shall we say to my lord? What shall we speak? And with what shall we justify ourselves? The Alueim has found 'the depravity of your ser-

Gn. 44-45 Annals, Patriarchs, Jacob, Judah before Joseph¹⁸ Surety³²
vants. Behold us, servants ^tof my lord, ^{mr}both we ^{mr}and he in ^{both and}moreover
whose hand the beaker was found."

17 And saying is 'Joseph', "Far be it from ^{to}me ^tto do this! ^{14-15 Joseph 17}
The man in whose hand the beaker was found, he shall ^Jlusp^h Add-er
become my servant. And you, go ^tin peace to your father."

18 And close is Judah coming to him and saying, "O! my lord. ^{16 Judah 18-34}
Pray, speak will your servant a word in the ^tears of my ^Jlude Acclaimer
lord, and your anger must not be ^thot ^tagainst your ser-
19 vant, seeing that such a one as you are as Pharaoh. My ^{18 3726 27 438 9}
lord asked 'his servants ^tsaying, 'Forsooth, ^thave you a ^{PbPhroe} ^uUNCOVERed^b
20 father or a brother?' And said we to my lord, 'Forsooth, ^{I e u e} Will-be-ing-was
we ^thave a father, old, and a boy of his old age, the smallest,
and his brother is dead, and left is he ^talone ^tof his mother,
21 and his father loves him.' And said you to your servants,
'Bring him down to me ^tthat I may place my ^teyes upon
22 him.' And said we to my lord, 'The youth cannot ^tleave ^this ^{leaveFORSAKE}
23 father. And, leaves he 'his father, he also will die.' ^tYet
you said to your servants, 'Should not your 'smallest
brother come down ^twith you, you shall not continue to see
my ^tface.'

24 "And ^bcoming is it that we went up to your servant, 'our'
25 father, and we told ^thim 'the words of my lord. And saying
26 is our father, 'Return. Purchase for us a little food.' And
said we, 'We cannot ^tgo down. Should, forsooth, our 'small-
est brother ^tgo down ^twith us, ^tthen we will go down, for we
cannot ^tsee the man's ^tface ^tif our 'smallest brother is not
'with us.'

27 "And saying is your servant, 'our' father, to us, 'You
28 know that two were borne for me by my wife. And forth ^{28 3731 32 35}
is 'one faring from 'me. And saying am I, "Yea, as prey is
29 he torn to pieces!" And not seen him have I hitherto. And
take this one, moreover, from ^{wi}before my ^tface, and a
mishap befalls him ^ton the way, ^tdown will you ^tbring 'my
^tgray hairs ^tby evil ^tto the unseen.'

30 "And now, as I come to your servant, 'our' father, and
the youth is not ^twith us, ^twhen his ^tsoul is tied ^tto his
31 ^tsoul, and it ^bcomes as he sees that no 'youth is ^twith us,'
^the will die, and down will your servants ^tbring the ^tgray
hairs of your servant, our father, ^tby affliction ^tto the
32 unseen. For your servant became surety for 'the youth'
with my father, ^tsaying, 'Should I not bring him to you
'and set him before you', ^tI sin ^tagainst my father all my
'days.'

33 "And now, dwell, pray, will your servant, ^{wi}instead of the ^{insteadUNDER}
youth, a servant to my lord, and the youth shall go up with
34 his brothers. For how shall I go up to my father, and the ^{howWHEREAS}
youth is not ^twith 'us,' lest I shall see ^tin the evil which will
find 'my father?'

45 ^tYet Joseph cannot ^tcheck himself ^tbefore all who are ^{4414-34 Explanations}
'stationed ^{on}about him. And calling is he, "Forth ^tgo every ⁴⁵¹⁻¹⁶
man from ^{on}me!" And no man stands ^twith him ^twhile Joseph ^{1-2 Joseph 3-15}
makes himself known to his brothers.

2 And giving is he 'his voice ^tto lamentation. And hearing
are 'all' the Egyptians. And hearing is the household of ^{-2 Pharaoh 16}
Pharaoh. ^{EM tzr i Narrows-ites}

Joseph revealed to brothers 45³ Alueim sent him⁷ Jacob sent for⁹ 45

1-2- Joseph 3-15 3

3-4 J. Revealed 9-13

3 4328 Mt2430 Rv17

4 Ac7⁹ 4

Al u eim
SUBJECT-OR-TO-S
(To-subjectors)

5 Alueim's Over- 5

ruling 7-8

5 Ps10517 Ac317 79

6- 2 yrs.-Famine-5 yrs. -6 6

constitute_{PLACE}

6 Alueim's Over- 7

ruling 7-8

8 4143 8

constitute_{PLACE}

Ph Phroe H UNCOVERED^b

3-4 J. Revealed 9-18 9

constitute_{PLACE}

J I usph Add-er

stay_{STAND} 10

CGsh n Close-by

See map page 107.

11 And sustain 'you will I there, for there are still five years of famine, lest destitute you be becoming, and your 'sons' and all who are yours."

12 "And, behold, your ^aeyes are seeing, and the ^aeyes of my brother Benjamin, that it is my ^amouth which is speaking

13 to you. And tell my father of 'all my glory in Egypt, and of 'all ^wthat you see. And hasten and ^cbring down 'my father hither."

14 And falling is he on the neck of his brother Benjamin and weeping 'on him.' And Benjamin weeps on his neck.

15 And kissing is he^{to} all his brothers and is weeping on them. And afterward his brothers speak 'with him.

-2 Pharaoh 16 16

weep_{PLAMENTING}

16 And a 'voice is heard in Pharaoh's house, ^{to}saying, "Come have the brothers of Joseph." And good is it in the ^aeyes of Pharaoh and in the ^aeyes of his servants.

441-13 Dismissal 4517-24 17

cKno n SUBMITter 18

19 And saying is Pharaoh to Joseph, "Say to your brothers, 'This do: Spur 'your brutes and go. Enter into^d the land of Canaan, and take 'your father and 'your households and come to me. And give will I to you 'all^w 'the ^agood of the

20 land of Egypt. And eat shall you 'the ^afat of the land. And you are instructed to do this: Take to you from the land of Egypt cars for your tots and for your wives, and carry 'your father and come. And your ^aeye must not commiserate you over your chattels, for the ^agood of all the land of Egypt, yours is it.'

11 shr-Al Upright-
with-SUBJECTOR 21

b1dMOUTH

21 And doing so are the sons of Israel. And giving to them is Joseph cars ^{on}at the bidding of Pharaoh, 'the king,' and he

And saying is Joseph to his brothers, "I am Joseph. Still is my father living?"

And his brothers cannot ^{to}answer 'him, for flustered are they ^bby his presence.

And saying is Joseph to his brothers, "Come close, pray, to me." And close are they coming. And saying is he, "I am Joseph, your brother, whom you sold to^d ^aEgypt.

"And now, you must not grieve, and it must not be ^ahot in your ^aeyes, that you sell 'me hither, for to ^cpreserve life the Alueim sends me before you.

"For this two years the famine is within the land, and there are still five years in which there is no plowing ^aor harvesting.

"And sending me is the Alueim before you to constitute ^{to} you a remnant in the earth and to ^cpreserve your lives for a great deliverance. And now, not you send 'me hither, for it was the Alueim. And constituting me is He^{to} a ^afather to Pharaoh, and ^{to}lord ^tof all his household, and ruler in all the land of Egypt.

"Hasten and go up to my father and say to him, 'Thus says your son Joseph, "The Alueim has constituted me^{to}lord ^tof all [']the ^aland of['] Egypt. Come down to me. You must not stay there. And dwell in the land of Goshen and ^bcome to be near to me, you and your sons and your sons' sons, and your flocks and your herds, and all which is yours.

11 And sustain 'you will I there, for there are still five years of famine, lest destitute you be becoming, and your 'sons' and all who are yours."

12 "And, behold, your ^aeyes are seeing, and the ^aeyes of my brother Benjamin, that it is my ^amouth which is speaking

13 to you. And tell my father of 'all my glory in Egypt, and of 'all ^wthat you see. And hasten and ^cbring down 'my father hither."

14 And falling is he on the neck of his brother Benjamin and weeping 'on him.' And Benjamin weeps on his neck.

15 And kissing is he^{to} all his brothers and is weeping on them. And afterward his brothers speak 'with him.

16 And a 'voice is heard in Pharaoh's house, ^{to}saying, "Come have the brothers of Joseph." And good is it in the ^aeyes of Pharaoh and in the ^aeyes of his servants.

17 And saying is Pharaoh to Joseph, "Say to your brothers, 'This do: Spur 'your brutes and go. Enter into^d the land of Canaan, and take 'your father and 'your households and come to me. And give will I to you 'all^w 'the ^agood of the

18 land of Egypt. And eat shall you 'the ^afat of the land. And you are instructed to do this: Take to you from the land of Egypt cars for your tots and for your wives, and carry 'your father and come. And your ^aeye must not commiserate you over your chattels, for the ^agood of all the land of Egypt, yours is it.'

19 And doing so are the sons of Israel. And giving to them is Joseph cars ^{on}at the bidding of Pharaoh, 'the king,' and he

Gn. 45-46 Annals, Patriarchs, Jacob, Joseph sends brothers with gifts²³
 22 is giving to them provisions for the way. To every man of ^{22 4334} them he gives changes of garments, and to Benjamin he ^{change vary} gives three hundred silverlings and five changes of gar- ^{Bn-im in Son-RIGHT} ments And to his father he sends as this: ten jack-asses bearing the good of the land of Egypt, and ten she-asses ^{M tzr in Narrows} bearing cereals and bread and a sort for his father for the way.

24 And sending is he his brothers and they are going. And ^{Al u e im} ^{SUBJECT-OR-TO-S} (To-subjectors) saying is he to them, "You must not be disturbed on the way."

25 And up are they going from Egypt and coming to the ⁴²²⁷⁻³⁸ Return ⁴⁵²⁵⁻²⁸ land of Canaan, to Jacob, their father. And telling to him ^{Kn on} SUBMITTER are they, ^{to} saying, "Still is your son, Joseph, living!" And ^{Jl usph} Add-er that "he is ruling in all the land of Egypt!" ^aYet so torpid is 'Jacob's' ^{Hoqb} HEEL heart that he does not believe to them. And speaking are they to him all the words of Joseph which he spoke to them. ^aYet seeing is he the cars which Joseph had sent to carry him. ^aThen living is the spirit of Jacob, their father. And Israel is saying, "Much! Still is Joseph, ^{Ishr-Al} Upright- my son, living! Go will I and see him ⁱⁿ ere I die." ^{with-SUBJECTOR}

46 And journeying is Israel, he, and all what he has. And ¹⁻⁷ Jacob, Egypt ²⁸⁻⁵⁰¹⁴ coming is he to Beer-sheba and is sacrificing sacrifices to ¹ Journey ⁵⁻⁷ the Alueim of his father Isaac. ^{See map page 92.} ^{Itzchq} LAUGH-causer

2 And speaking is the Alueim to Israel in appearances of ² God speaks ³⁻⁴ the night, and saying, "Jacob! Jacob!" And saying is he, ^{2 2211 3228} "Behold me!"

3 And saying is He, "I am the Al, the Alueim of your ² God speaks ³⁻⁴ forefather. You must not fear to go down to Egypt, for ^{s 1513 14 262}

4 to a great nation will I constitute you there. I will go down ^{conPLACE} with you to Egypt, and I, moreover, will bring, yea, bring ^{4 1514} you up. And Joseph shall set his hands on your eyes."

5 And rising is Jacob from Beer-sheba. And carrying are ¹ Journey ⁵⁻⁷ the sons of Israel Jacob, their father, and their tots and ^{Bar-Shbo} WELL-oath their wives, in the cars which Pharaoh sends to carry him. ^{PhPhro e HUNCOVERED b}

6 And taking are they their cattle and all their goods which ^{5 4519} they had gotten in the land of Canaan, and coming to

7 Egypt, Jacob and all his seed with him. His sons and sons' ^{7 3155 4615 17} sons with him, his daughters, and his son's daughters, and all his seed brings he with him to Egypt.

8 And these are the names of the sons of ⁸⁻²⁵ Sons ²⁶⁻²⁷ ⁸⁻¹⁵ Leah, Rachel ¹⁹⁻²² Israel coming to Egypt: Jacob and his ^{8 493-27} sons: The firstborn of Jacob, Reuben. ^{Rau bn} SEE-son

9 And the sons of Reuben: Enoch and ^{EChnuk} DEDICATED Phallu and Hezron and Carmi.

10 And the sons of Simeon: Jemuel and ^{PPhlu} MARVELer ^{HChtzr un} Court ^{CKrm i} VINE-YARDIST ^{SShmo un} HEARER ^{JImu-Al} 'DAY-AL' JImin RICHTER ^{Aed} OBTRUDE ^{Jlkin} 'Establisher' ^{ZTzhr} GREY ^{SShau l} Asked-for ^{Kn on} SUBMITTER and Shaul, son of a Canaanitess.

11 And the sons of Levi: Gershon, Kohath and Merari. ^{Lu i} OBLIGATED ^{Grsh un} DRIVER-OUT ^{KQeth} 'BLUNTED' ^{MMrr i} Bitterness ^{11 Nu2659} ^{Jleude} Acclaimer ^{Or} Denuded ^{Aunn} NEGATION ^{SShle} EASE ^{PPhrtz} BREACH ^{ZZch} RADIANT

12 And the sons of Judah: Er and Onan and Shelah and Pharez and Zarah. ^aYet Er and Onan died in the land of Canaan. And there come to be sons of Pharez: Hezron and Hamul. ^{HeChtzr un} Court ^{HaChmul} SPARE

Jacob's Vision 46² Leave Canaan⁵ Number or souls²⁷ Goshen²⁸ 46

¹Ish shkr Forsooth-hire ²Thulo Maccor 13

³Phue MOUTH ⁴Ishub Dweller ⁵Shmr un Observer

⁶Zbulun PREFERRED ⁷Srd PROBE-DOWN 14

⁸Alun Oak ⁹Ichl-Al Await-SUBJECTOR

¹⁰Lae 'No-thing' 15

¹¹Phdn RANSOM ¹²Arm HEIGHT

¹³Dine ADJUDICATRESS

16-18 Maids' Sons 23-25

¹⁴Gd RAID ¹⁵Tzphi un Watcher ¹⁶Chg i Celebrant 16

¹⁷Shuni REPEATER ¹⁸Atzbun STATION ¹⁹Ori NAKED

²⁰Arod Arudi Descender ²¹Ar-Al-i Lion-Al-ite

²²Ashr PROGRESS ²³Imne RIGHter 17

²⁴Ishue EQUAL ²⁵Brioe IN-association ²⁶Shrch

Who-scents

²⁷Chbr JOIN ²⁸Mlk i Al MY-KING-Al

²⁹Zlphe REPLET-E-MOUTH 18

³⁰Lbn WHITE ³¹Lae 'No-thing'

8-15 Leah, Rachel 19-22

³²Rchl EWE ³³Ioqb HEEL ³⁴Jolusph Add-er 19

³⁵Bnimin Son-RIGHT

20

³⁶Mtzr im NARROWS ³⁷Asnth (Egyptian)

³⁸Phut i phr (Egyptian) ³⁹Aun ⁴⁰NEGATE^b

⁴¹Mnsh e Oblivion ⁴²Aphrim FRUITS

⁴³Armith HIGHess (sem.)

⁴⁴Mchir SELLer

⁴⁵Glod 'ROLL-FURTHER'

⁴⁶Bnimin Son-RIGHT ⁴⁷BelBlo IN-SWALLOW 21

⁴⁸Bkr FIRSTborn ⁴⁹Ash bl MAN-DISINTEGRATE

⁵⁰Gr a STIR ⁵¹Nom n PLEASANTness ⁵²Achi AH-ME

⁵³Rash HEAD ⁵⁴Mph im ⁵⁵Chph im OVERSPREADS

⁵⁶Ard Descender

22

16-18 Maids' Sons 23-25

⁵⁷Dn ADJUDICATE ⁵⁸Chsh im HURRY- 23

⁵⁹Nphthli TWISTED ⁶⁰Ichtz-Al Divider-Al 24

⁶¹Gun i PROTECTOR ⁶²Itzr Former ⁶³Shlm Welfare

⁶⁴Bleee DISINTEGRATED 25

I e u e
Will-be-ing-was

8-25 Sons 26-27 26

26 Summary 27

28 Summary 27 27

²⁸ 1Ch714-20 Ac714

²⁷ Ex15 Ru411

See map page 107.

461-7 Jacob, Egypt 4628-5014 4628-4712 Sojourn 4727-5013 4628 Jacob 4711-12

²⁸ 3728 4418 28

Jleude Acclaimer

²⁹Gsh n CLOSE-by

And the sons of Issachar: Tola and Phuvah and 'Jashub' and Shimron.

And the sons of Zebulon: Sered and Elon and Jahleel.

These are the sons of Leah, which she bears for Jacob in Padan, Syria, and 'Dinah, his daughter. All the ⁿsouls of his sons and his daughters are thirty-three.

And the sons of Gad: Ziphion and Haggi 'and' Shuni and Ezbon, Eri and Arodi and Arel.

And the sons of Asher: Imnah and Ishuah and Ishui and Beriah; and Serah, their sister. And the sons of Beriah: Heber and Malchiel.

These are the sons of Zilpah, whom Laban gives to his daughter Leah, and she bears 'these for Jacob—sixteen ⁿsouls.

The sons of Rachel, Jacob's wife: Joseph and Benjamin.

And 'sons' are born to Joseph in the land of Egypt, whom Asenath, daughter of Potiphera, priest of On, bears for him, 'Manasseh and 'Ephraim. 'And sons are born to Manasseh, whom a Syrian concubine bears for him, Machir. And Machir begets Galaad. And the sons of Ephraim, Manasseh's brother: Soutalaam and Taam. And the son of Soutalaam: Edem.'

And the sons of Benjamin: Belah and Becher and Ashbel. 'And sons were born to Belah: Gera and Naaman, Ehi and Rosh, Muppim and Huppim and 'to Gera is born' Ard.

These are the sons of Rachel, who were born to Jacob. All the ⁿsouls are 'eighteen.'

And the son of Dan: Hushim.

And the sons of Naphtali: Jahzeel and Guni and Jezer and Shillem.

These are the sons of Bilhah, whom Laban gives to Rachel, his daughter. And she bears 'these for Jacob. All the ⁿsouls are seven.

All the ⁿsouls 'coming 'with Jacob to^d Egypt, which fare forth from his thighs, aside from the wives of Jacob's sons —all the ⁿsouls are sixty ^asix. And the sons of Joseph who are born to him in Egypt are two ⁿsouls. All the ⁿsouls pertaining to the 'house of Jacob 'coming to^d Egypt are 'seventy-five.'

115

And 'Judah he sends before him to Joseph, to direct to his ⁿface to^d Goshen. And coming are they to^d the land of Goshen.

Gn. 46-47 Annals, Patriarchs, Jacob, Jacob meets Joseph²⁹ Jacob meets

²⁹ And hitching up is Joseph his chariot and is going up to^d 4629-30Meeting477-10 Goshen to meet Israel, his father, and is appearing to him. ^{Ish-r-Al} Upright-
And falling is he on his neck. And weeping is he longer on with-SUBJECTOR
his neck. ^{weePLAMENTING}

³⁰ And saying is Israel to Joseph, "Die will I at once, after ^{I usph} Add-er my seeing 'your ⁿface, for still living are you!"

4631-32 Presentation 471-2

³¹ And saying is Joseph to his brothers and to his father's household, "Up will I go and tell to Pharaoh and say to him, ^{PhPhro e} ^HUNCOVERED^b 'My brothers and my father's household, who were in the land of Canaan, have come to me. And the mortals are graziers ^{Kn on} SUBMITTER of flocks, for they became cattlemen, and their flocks and their herds and all ^wthat is theirs have they brought.'

4633-34 Directions 473-6

³³ "And ^bcome shall it that Pharaoh will call to you and say ³⁴ 476

³⁴ 'to you, 'What is your ^{do}occupation?' "Then say shall you, 'Cattlemen ^bare your servants from our youth ^atill now, ^{-men}MORTALS ^{mr}both we ^{mr}and our forefathers,'—in order to dwell in the land of Goshen, for an abhorrence to Egyptians is every ^{Gsh n} CLOSE-by grazier of a flock."

4631-32 Presentation 471-2

⁴⁷ And coming is Joseph and telling to Pharaoh, and is saying ¹ 4628 ^sto him, "My father and my brothers, and their flocks and their herds, and all ^wthat is theirs, come from the land See map page 107. of Canaan. And behold them in the land of Goshen."

² And from the outstanding men of his brothers he takes ^{I e u e} Will-be-ing-was ^swith him" five mortals, and putting them is he before Pharaoh.

4633-34 Directions 473-6

³ And saying is Pharaoh to 'Joseph's" brothers, "What is your ^{do}occupation?"

And saying are they to Pharaoh, "Graziers of flocks are your servants, ^{mr}both we ^{mr}and our forefathers." And saying are they to Pharaoh, "To sojourn in the land have we come, for no pasture is there for the flocks which are your servants', for 'heavy is the famine in the land of Canaan. And now, pray, dwell will your servants in the land of Goshen."

⁵ And speaking is Pharaoh to Joseph, ^{to}saying, "Your fa-^{speakSAYING} ⁶ ther and your brothers have come to you. The land of Egypt, before you is it. In the best of the land cause 'your father and 'your brothers to dwell. Dwelling are they in the land of Goshen. And should you, ^aforsooth, know able mortals among them, ^athen place them as chiefs over the cattle which are mine."

⁷ And bringing is Joseph 'Jacob, his father, and is standing 4629-30Meeting477-10 him before Pharaoh. And Jacob is blessing 'Pharaoh. ^{I loqb} HEEL

⁸ And saying is Pharaoh to Jacob, "How have been the ⁿdays of the years of your life?"

⁹ And saying is Jacob to Pharaoh, "The days of the years of 'my life's' sojourning are a hundred and thirty years. ^{Adm 3684} Few and evil come to be the ⁿdays of the years of my life, and they do not overtake 'the ⁿdays of the years of the life of my forefathers in the days of their sojournings."

Pharaoh 47² Blesses him¹⁰ Cattle, ground, people bought¹⁸ 47

¹⁰ Hb⁷⁷ 10 And blessing is Jacob 'Pharaoh and is faring forth from
Ph Phroe H UNCOVERED b before Pharaoh.

4628 Jacob 4711-12 11

loc dwell

11 Exl 11

Jusph Add-er 12

^aRomss 'Son-of-the-Sun' (Egyptian)

See map page 107.

13-17 Exchange 18-26 13

^cKno n SUBMrrter 14

Al u eim
SUBJECT-OR-TO-S
(To-subjectors)

15

And Joseph located 'his father and 'his brothers, and is giving to them a freehold in the land of Egypt in the best of the land, in the land of Rameses, as^w Pharaoh instructs. And sustaining is Joseph 'his father and 'his brothers and 'all his father's household. And there is ⁿbread for the ⁿmouths of the tots.

16

And ⁿbread there is none in all the land, for 'heavy is the famine exceedingly, and frantic is the land of Egypt and the land of Canaan in view of the famine. And gleaning is Joseph 'all the money 'found in the land of Egypt and in the land of Canaan 'for the victuals which they are purchasing for 'their ration.' And bringing is Joseph 'all' 'the money to^d Pharaoh's house.

17

And spent is 'all' the money 'in the land of Egypt and 'in the land of Canaan. And coming are all in Egypt to Joseph, to saying, "Grant to us ⁿbread! "Why should we die in front of you? For the limit of our money has been reached."

16 And saying is Joseph, "Grant your cattle, and give it will I to you, ⁿbread" 'for your cattle, if 'the' money reaches its limit." And bringing are they 'their cattle to Joseph, and giving is Joseph to them ⁿbread 'for horses, and 'for cattle of the flocks, and 'for cattle of the herds, and 'for asses. And 'sustaining' them is he 'with' ⁿbread, and fodder 'for all their cattle in 'that year.

13-17 Exchange 18-26 18

19

And spent is 'that' 'year. And coming are they to him in the second 'year, and saying to him, "Not suppress will we from my lord that spent is the money, and the cattle and the beasts belong to my lord, then nothing remains before

20

my lord, barring¹¹ our bodies and our ground. Why shall we die 'before your 'eyes 'm^r and our ground be desolate?' Buy 'us and 'our ground 'with' ⁿbread, and we and our ground will become servants 'of Pharaoh. And give seed 'for sowing' and we shall live and not die, and the ground will not be desolate."

21

And buying is Joseph 'all the ground of Egypt for Pharaoh, for the Egyptians sell 'to Pharaoh' each man his field, seeing that a fast hold has the 'famine over them. And

22

coming is the land to be Pharaoh's. And 'the people 'are' made to serve 'him' 'as servants' from one end of Egypt's boundary ^a unto its other end. But the ground of the priests 'alone, this Joseph' does not buy, for there is a statutory dole for the priests from 'Pharaoh, and they eat 'the statutory dole which Pharaoh gives to them. Therefore they did not sell 'their ground.

23

And saying is Joseph to 'all the Egyptians,' "Behold! Buy do I 'you' today, ^awith' your ground, for Pharaoh. Lo! for

24

you there is seed, and sow shall you 'the ground. And it comes, of the incomes, ^ayou give the fifth 'handful' to Pharaoh, and four handfuls shall become yours, for seed for the field, and for your food, and for 'all' who are in your household, and for food for your tots."

Gn. 47-48 Annals, Patriarchs, Jacob, Israel's holdings multiply²⁷

25 And saying are they, "Preserving are you our lives.

Finding are we grace in the eyes of my lord, and we become Pharaoh's servants." <sup>J Iusph Add-er
Pb Phro e H UNCOVERed^b</sup>

26 And Joseph is constituting 'it for a statute over the ground of Egypt till this day—to Pharaoh^{to}a fifth. But the ground of the priests, theirs alone does not become Pharaoh's.

4628-4712 Sojourn 4727-5014

27 And dwelling is Israel in the land of Egypt, in the land of Goshen. And holdings have they in it and are fruitful, and increasing exceedingly. <sup>4727 in Egypt 4933-502
27 Ex 17 1237
Gsh n CLOSE-by</sup>

See map page 107.

28 And living is Jacob in the land of Egypt seventeen years. And ^{4728 Lives 503-14} coming are the ⁿdays of the years of Jacob's life to be a ^ahundred^{yr} and forty-seven years.

29 And near are drawing the days of Israel's death, and he is calling ^{to}his son ^{to}Joseph and is saying to him, "Pray, should I find grace in your ^aeyes, pray place your hand under my thigh and ^spray ^{do}deal with me in kindness and

^Ilsh-r-Al Upright-with-SUBJECTOR
²⁹ 4526 28

30 truth. Pray, you must not entomb me in Egypt. ^aLay 'me' with my fathers, and carry me from Egypt and entomb me in their tomb."

And saying is he, "I will do ^{as}according to your word." ^{Al u e im}

31 And saying is he, "Swear to me." And swearing is he to him. <sup>SUBJECT-or-to-s
(To-subjectors)</sup>

And worshiping is Israel on the head of 'his staff.'

48 And ^bcoming is it after these things ^athat someone is saying to Joseph, "Behold! Your father is ailing." And taking is he his two sons with him, 'Manasseh and 'Ephraim, and 'comes to Jacob." <sup>481-20 Blessing 491-28
1-2 Sons brought 8-12
thingword
MM nsh e Oblivion</sup>

2 And someone is telling ^{to}Jacob and saying, "Behold! Your son Joseph is coming to you." And encouraging himself is Israel, and is sitting on the couch.

3 And saying is Jacob to Joseph, "The Al-Who-Suffices appeared to me in Luz, in the land of Canaan, and blessing

^JI oq b HEEL

4 'me is He, and saying to me, 'Behold Me ^cmaking you fruitful. And I increase you, and give you to be an ^{to}assembly of peoples. And I give 'this 'land 'to you and^o to your ^aseed after you for a freehold eonian.'

See map page 92.

5 "And now your two sons, 'born to you in the land of Egypt previous to my coming to you to^d Egypt, mine are they, Ephraim and Manasseh. As Reuben and ^sas" Simeon,

^PrevFURTHER

6 shall they become mine. ^aYet your kindred, whom you beget after them, are yours. Come shall they to be called ^SShmo un HEARer ^{See map page 83.} on^bby the name of their brothers in 'allotting' their allotment.

7 "And I, 'at my coming from Padan, 'Syria,' Rachel, 'your mother,' died on^bby me in the land of Canaan in the way, while still some distance overland to come to^d Ephrath. ^PPhdn RANSOM ^RRchl EWE ^{7 3519} And I entombed her there 'on the way to^d Ephrath.' (It See map page 92. is now Bethlehem.) ^BBith lchm House-bread

8 And seeing is Israel 'the sons of Joseph. And saying is he, "anWho are these?" ^{1-2 Sons presented 8-12}

9 And saying is Joseph to his father, "My sons are they, who were given me by the Alueim in this place."

Joseph's sons, Jacob blesses 48¹⁴ Predicts return to Canaan²¹ 48-49

J loqb HEEL

I e u e
Will-be-ing-was

prayMEDIATE

J usph Add-er

12 Hbl121 12

And saying is 'Jacob,' "Take them, pray, to me and I will bless them." ^aYet the eyes of Israel are 'heavy' with age 'and' he cannot ^{to}see. And close is he ^cbringing 'them to him. And kissing ^{to}them is he and embracing ^{to}them. And saying to Joseph is Israel, "To see your ⁿface I did not pray, and behold! The Alueim, moreover, shows 'me' your [^]seed."

And forth is Joseph ^cbringing 'them from ^wbetween his knees, and is prostrating ^{'to him'} ^twith his nostrils to^d the earth.

8-4 Sons blessed 13-16 13

stretchSEND 14

And taking is Joseph 'the two, 'Ephraim 'on his right' at Israel's left, and 'Manasseh 'on his left' at Israel's right, and is ^cbringing them close to him. And stretching out is Israel 'his right 'hand' and is setting it on Ephraim's head, ^awhen he is the inferior in station, and 'his left on Manasseh's head, using 'his hands intelligently, for Manasseh is

15 the firstborn. And blessing 'them' is he and saying, "The Alueim before Whom my forefathers, Abraham and Isaac, ^{walked}, the Alueim, 'my ^rShepherd from my [^]youth' till this ^rday, the Messenger, 'my ^rRedeemer from all evil, bless ^wthese' ^ryouths. And called 'on them shall be my name, and the name of my forefathers, Abraham and Isaac. And prolific shall they be, to make a ^{'vast'} increase within the land."

16 38 151 171 181 Ex2320 16

21 Js513 Col15 Rv314

^A*Abrem FATHER-*
^{HIGH-throng}

1Itzchq LAUGH-causer

5-7 Preference 17-20 17

^R*Aphrim FRUITS*

^M*Mnshc Oblivion 18*

And seeing is Joseph that his father is setting 'his right hand on Ephraim's head, and evil is it in his [^]eyes. And up is 'Joseph' holding his father's hand, to ^ctake 'it away, off of Ephraim's head, on to Manasseh's head. And saying is Joseph to his father, "Not so, my father, for this is the firstborn. Place your right on his head."

19 And refusing is his father and saying, "I know, my son! I know! Moreover, he shall become ^{to} a people, ^mand he shall become great. ^aHowbeit, his 'smaller brother shall be greater' ^rthan he. And his [^]seed shall become a fullness of the nations." And blessing them is he in ^rthat ^rday, ^tsaying, "By you shall Israel bless, ^tsaying, 'The Alueim make you as Ephraim and as Manasseh!' And placing is he 'Ephraim before Manasseh.

21 Restore 22 21

21 Double 22 22

22 Dt2117 1Ch52 Ez4713

^A*Amri SAYite*

See map page 92.

481-20 Blessing 491-28

1-2 Introduction 28 49

¹ 3228 438 4528 28

^{Nu2414 Dt430 3129 2}

^{Is22 Jr2320 2} 468-25

3-15 Leah's Sons 22-27 3

^R*Rau bn SEE.son*

⁴ Nu161 2 1Ch51 4

And saying is Israel to Joseph, "Behold! I am dying. ^aYet the Alueim comes to be with 'you, and restores 'you to the land of your forefathers! And I, ^sbehold! I give to you Shechem, one share over your brothers, of that which I took from the [^]hand of the Amorite 'with my [^]sword and 'with my [^]bow.'

And calling is Jacob to his sons and saying, "Gather, and I will tell ^{to}you 'what will meet 'you in the days hereafter. Convene and hear, sons of Jacob, And hearken to Israel, your father.

Reuben, my firstborn, you are my ^mvigor,
And the beginning of my ^mvirility,

With a surplus for bearing and a surplus of strength.

Ebullient as 'water, you must not have a surplus!

For up you went to the bed of your father.

Then you violated my berth to which 'you' went up.

Gn. 49 Annals, Patriarchs, Jacob, Blesses all his sons 49¹ Leah's six³

5 Simeon and Levi are brothers.
 'They concluded' violence 'out of their covenants.'
 6 Into their deliberation you must not come, my ⁿsoul!
 'And' in their assembly you must not 'contend,' my ⁿglory.
 For in their anger they killed 'men,'
 And in their acceptance they felled a 'chief.'

7 Cursed is their anger, for it was strong.
 And their rage, for it was obstinate.
 Apportion them will I in Jacob,
 And scatter them in Israel.

8 Judah, you your brothers will acclaim.
 Your 'hands' shall be 'on the 'scruff of your enemies.
 Prostrate to you shall the sons of your father.

9 The ^mwhelp of a lion is Judah. From the ^rprey, my son,
 Bow will he, recline as a lion. [you go up.
 And, as a parent lion, who will 'make him rise ?
 10 Not withdraw shall the ^asceptre from Judah,
^aNor a ^astatute-maker's staff from between his feet,
 Till it be that ease shall come 'to him.'
 And to it shall the expectation of the peoples be.

11 Bind to a ^avine will he his colt,
 And to a ^ayellow muscat grape the ^sfoal of his she-ass, ^{I e u e}
 He rinses in ^awine his apparel,
 And in the ^rblood of ^agrapes his coverlet.

12Flushed will be his ⁿeyes from ^awine,
 And white, his teeth, from ^amilk.

13 Zebulon ^tat a port of the seas shall tabernacle,
 And at a ^to port for ships ^awith its flank 'unto' Sidon.

14 Issachar 'covets pleasantness,'
 Recline will he between the ^ahearthstones, and

15 See a resting place that is good,
 And a 'land that is pleasant,
^aYet stretch out will he his ^ashoulder^b for a burden,
 And become will he a servant ^tunder a labor levy.

16 Dan shall adjudicate his people,
 As one of the tribes of Israel.

17 'Become shall Dan a serpent on a way,
 A horned snake on a path, that 'bites the heels of a horse,
 And fall shall its rider backward.'

18 For Thy salvation I expect, Ieue!

19 Gad—a raiding party shall 'raid' him,
^aYet he shall raid their ⁿheels,

20 Asher—stout shall be his ⁿbread,
 And he will provide royal luxuries.

21 Naphtali is an 'oak' stretched out, ^{NN phthli} Twisted
 The giver of 'products' that are seemly.

22 A ^rfruitful son is Joseph, A ^rfruitful son, 'joy' of my ⁿeye,
 'My son,' inferior, 'to me has returned,' ^{Jl usph} Add-er

23 And bitter were they with him, and 'contended'
 And begrudging him were the ^rarchers,

24 ^aYet 'broken' in 'virility' is 'their' ^abow,
 And 'slack' are the ^aarms of 'their' hands.

^sShmoun HEARER

^LLu i OBLIGATED

^s 3426

chief bull

⁷ 347 Ex3226-29

Lv2532-34 Dt108 9

^Jloqb HEEL

^Ishr-Al Upright-
 with-SUBJECTOR

^Jleude Acclaimer

^{scruff}NAPE

^s Ps7211 Ph210

⁹ Nu23

^{who}ANT

¹⁰ Nu2417 Ps456 607

1088 Is3322 Ez2127

^{I e u e}
 Will-be-ing-was

^ZZbulun PREFERRED

^{STzidun} 'SIDE'

See map page 83.

^Ish shkr Forsooth-hire

¹⁴ 3018

^shshoulder blade

¹⁶ Bilhah's sons 21

^DDn ADJUDICATE

¹⁶ 306 Jd1520 Jr816 17

¹⁷ Lv2410-16 1K1230

2K1029

¹⁸ Is258 9 Mt2413

¹⁹ Zilpah's Sons 20

^GGd RAID

¹⁹ Zilpah's Sons 20

^{pro}vide GIVE

¹⁶ Bilhah's sons 21

^{stretch}SENT

²¹ Jd518

3-15 Rachel's 22-27

²² Dt3313-17

²³ Am66

Bilhah's two¹⁶ Zilpah's two¹⁹ Rachel's two²² Jacob dies³³ 49-50

Al u eim
SUBJECT-or-to-s
(To-subjectors) 25

Jloqb HML
Ishr-Al Upright-
with-SUBJECTOR

26

From the "hands of the Sturdy One of Jacob,
Thence is the 'Shepherd, the 'Stone of Israel,
From the Al of your father, and your Helper,
And He 'Who-Suffices, and your Blesser,
Blessings of the heavens "from" above,
Blessings of the submerged chaos reclining beneath,
Blessings of the "breasts and the "womb,
Blessings of your father 'and your mother."

Master are they over the blessings of 'my mountains,'

Unto the yearning of the eonian hills,

bComing are they 'on the "head of Joseph,

And 'on the "crown of the 'governor' of his brothers.

bBenjamin is a wolf, tearing to pieces. [apportion the loot.]
In the morning he'll devour further, And in the evening he'll

Jusph Add-er

Bnim in Son-RIGHT

s7 *Jd315 1S116-11* 27

Ac768 81 8 913
devourEAT

1-2 Summary 28 28

All these are the twelve tribes of Israel. And this is what
their father speaks to them, "when he is blessing 'them.
Each man ^{was}according to his blessing he blesses 'them.

4729-81 Burial 4929-82 29

s9 *239 10 4730*

BOphru n Soiler

HChth i Dismay-ite 30

CKn o n SUBMITter

AAb r em FATHER-

HIGH-throng 31

s0 *2318 s1 Hb118*

"La e 'No-thing' 32

See map page 92.

And instructing 'them is he, and saying to them, "I am
being 'gathered to my people. Entomb 'me ^{to}with my fore-
fathers ^{to}in the cave which is in the field of Ephron, the
Hittite, in the double cave which is in the field ^wadjoining
Mamre, in the land of Canaan, which Abraham bought 'with
the field from 'Ephron, the Hittite, for a freehold for a tomb.

"^s And" there they entombed 'Abraham and 'Sarah, his
wife. There they entombed 'Isaac and 'Rebecca, his wife.

"And there I entombed 'Leah. Bought was the field and
the cave which is in it from 'the sons of Heth."

4727 in Egypt 4933-502 33

Adm 3701

s3 *258 3529 2S1223*

Jusph Add-er

s *3228 436 4528 28 2*

Ecl27

And finishing is Jacob ^{to}instructing 'his sons, and gather-
ing is he his feet into the couch and is expiring, and is
being 'gathered to his people.

50 And falling is Joseph on his father's face, and lamenting
over him and kissing ^{to}him. And instructing is Joseph 'his
servants, 'the healers, to embalm 'his father. And embalm-
ing are the healers 'Israel.

4728 Mourns 503-14 3

EM tzr im Narrows-ites

4 *4114 4*

IPhro e "UNCOVERED^b

5

And fulfilling are they for him forty days, for so they
fill the days of the embalmed. And lamenting are the
Egyptians 'with him seventy days.
And passing are the days of his lamentation, and speak-
ing is Joseph to the household of Pharaoh, ^{to}saying, "Pray,
should I find grace in your "eyes, pray, speak 'for me' in
the "ears of Pharaoh, ^{to}saying that my father adjured me
^sbefore his death^{to}saying, 'Behold! I am dying. In my
tomb which I dug for myself in the land of Canaan, there
shall you entomb me.' And now, pray, up will I go and
entomb 'my father, ^sas I swore," and return."

6

And saying is Pharaoh 'to Joseph', "Go up and entomb
'your father, as ^whe adjured you."

7

And up is Joseph going to entomb 'his father. And up
'with him are going all the servants of Pharaoh, 'and' the
elders of his household, and all the elders of the "land of
Egypt, and all Joseph's household, and his brothers, and
'all' his father's household. But the tots and the flocks and
their herds they leave behind in the land of Goshen. And

See map page 107. 8

leaveFORSAKE

Gsh n CLOSE-by 9

Gn. 50 Annals, Patriarchs, Jacob, Entombed¹³ Joseph returns¹⁴ Dies²⁶
 up with him go^{mr}both chariots^{mr}and horsemen. And it^{both and moreover}
 comes to be an exceedingly heavy camp.

10 And coming are they unto the threshing site of 'Atad, See map page 100.
 which isⁱⁿacross the Jordan, and wailing there are they^{across PASS}
 with an exceedingly great and heavy wailing. ^{Jlrdn Descender}

11 And making is he a mourning for his father seven days. ^{Kn on i SUBMrrter-ite}
 And seeing are the dwellers in the land, the Canaanites,
 'the mourning 'on the threshing site of 'Atad, and saying
 are they, "A heavy mourning is this for the Egyptians." ^{Abl-Mtzr im Mourn-}
 Therefore its name is called "Abel-Mizraim", which isⁱⁿ Narrows
 across the Jordan. ^{across PASS}

12 And doing for him are his sons so as^whe instructs them.

13 And carrying 'him are his sons to^d the land of Canaan, and ^{1s 2316 Ac716}
 entombing 'him are they in the double cave of the field,
 'the cave' which Abraham bought 'with the field, for a free-
 hold, for a tomb, from 'Ephron, the Hittite, adjoining Mamre. ^{Abr em FATHER-}
 HIGH-throng

14 And returning is Joseph to^d Egypt, he and his brothers ^{EOPhr un Soiler}
 and all those going up 'with him to entomb 'his father, ^{HChth i Dismay-ite}
 after 'his father's entombment. ^{MM mra 'Bitterness'}

15 And seeing are Joseph's brothers that their father is ^{372-4528 Joseph 5015-26}
 dead, and saying are they, "What if Joseph is holding a ^{15-21 Death -26}
 grudge against us and, is reversing, yea reversing to us

16 'all the evil with which we requited him ?" And instructions
 are they giving to Joseph, to saying, "Your father gave in-
 structions before his death, to saying, 'Thus are you saying
 to Joseph: Oh, bear, pray, with the transgression of your
 brothers and their sin, that with evil they requited you.'
 And now, pray, bear with to the transgression of the ser-
 vants of the Alueim of your father." <sup>Al ueim
 SUBJECT-or-to-s
 (To-subjectors)</sup>

17 And lamenting is Joseph 'as they speak to him.

18 And going are his brothers, moreover, and falling before ^{1s 377-10}
 him. And saying are they, "Behold us yours for servants."

19 And saying to them is Joseph, "You must not fear, for ^{Jluspñ Add-er}
 20 under Alueim am I. And =you, =you devised on against me evil, ^{20 455 Ps10517}
 'ayet" the Alueim devises it 'for me' for good, that it may
 do work out as at 'this day, to 'preserve alive many people.

21 And now, you must not fear. I'll sustain 'you and 'your tots.'
 And comforting 'them is he, and speaking on to their heavy hearts.

22 And dwelling is Joseph in Egypt, he 'and his brothers, ^{22-23 Age 26-}
 and all^o his father's household. And living is Joseph a hun- ^{23 Nu2629 3239 Js171}

23 dred and ten years. And seeing is Joseph to Ephraim's sons ^{EApfr im FRUIT-s}
 to the third generation. Moreover, the sons of Machir, the
 son of Manasseh, were born on Joseph's knees. ^{MMkr SELLER}
^{ManMnsh e Oblivion}

24 And saying is Joseph to his brothers, "I am dying. a Yet ^{24 Restoration 25}
 visit, yea, visit will the Alueim 'you, and c bring 'you up from ^{24 263 4 2813 3512 481}
 'this land to the land which 'the Alueim' swore 'to our ^{Ex224 36 63 4 Lul72 73}
 forefathers, ' to Abraham, to Isaac, and to Jacob." ^{Hbl122}

25 And adjuring is Joseph 'the sons of Israel to saying, "Visit, ^{24 Restoration 25}
 yea, visit 'you will the Alueim, and up shall you bring my ^{25 4929 30 Ex1319}
 'bones 'with you.'"

26 And dying is Joseph, a hundred and ten years ^{22-23 Age 26-}
 And embalming 'him are they, and placed is he in a coffer ^{15-21 Death -26}
 in Egypt.

A WORD ABOUT THIS VERSION

IN A "CONCORDANT" VERSION the English STANDARD equivalents for words in the Original are strictly *uniform* throughout. When possible, this STANDARD word has been used in the Version. A *consistent* vocabulary is provided for any STANDARD equivalent which does not itself make good readable English in all of its occurrences, and these words are as *concordant* as idiom will allow. Thus one English STANDARD represents only one Hebrew word, and this controls the flexibility required in the interests of usage and idiom.

We learn the meaning of words from their usages in the contexts in which we find them. Discordant renderings give words a nebulous or false meaning, thus leading the reader unwittingly into error. The Concordant method automatically compels the use of the nearest English equivalent, for it is the only word which can satisfy all the contexts, and is not needed for any other Hebrew word. Since the vocabulary was fixed by analysis *prior to translating*, much of the bias and prejudice which might otherwise color the renderings could be avoided.

The Concordant method of translation is unique in that it recognizes and acknowledges the frailties and failures of those who labored to produce it, as well as the deficiencies of our English tongue, and makes provision for both, so that they are largely overcome.

In addition to the Hebrew Masoretic manuscripts, we have used the Greek translations of the Septuagint and of Theodotion (in Daniel), the Syriac, the Samaritan Pentateuch (in Genesis), the Qumran "Dead Sea Scrolls" (in Isaiah) and other manuscripts in order to restore the original Hebrew Text wherever possible. The source of any rendering other than Masoretic is indicated by special symbols.